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MINUTES

OF THE

PEDEE BAPTIST ASSOCIATION,

AT ITS

TWENTY-SIXTH ANNIVERSARY,

CONVENED AT

EBENEZER MEETING HOUSE,

STANLY COUNTY N. C.

OCTOBER 15, 16, 17, & 18,

1841.

MINUTES, &c.

FRIDAY, OCTOBER 15, 1841.

The Introductory Sermon was delivered by Elder Wm. A Morris, from John, 4 chap. 24 verse. "God is a spirit, and they that worship him, must worship him in spirit and in truth."

After which, prayer was offered by Bro. John Monroe.

Letters were then called for and read, and contents noted. See Table.

A TABLE,

Shewing the names of Churches, counties, Post Offices, Delegates, Baptisms for the year, No. received by letter, Restored, Dismissedby Letter, Excluded, Dead, the whole No. of communicants, Ordained Ministers and Licentiates in the Association, the amount of Money contributed by each Church for Minutes.

Names of Ch's	Counti es.	Post Offices.	Names of Delegates.	Baptised.	Rec'd by Let'r.	Restored.	Dis'd by Let'r	Excluded.	Dead.	Members.	Contributions.
Pe Dee,	Anson,	Lilesville,	J. Henry, E. Covington, and S. Townsend,		3		5	4	4	166	2 06 1-4
Rocky River,	Anson,	Diamond Hill,	J. Allen, and J. Benton,						3	63	1 50
Forks Little River,	Montgomery,	Pounding Branch,	A. Wright, S. Altum, and H. Allen,				5	2	2	153	2 00
Bethel,	Montgomery,	Lawrenceville,	J. Ballard, A. Haley, and S. M. Ballard,			1				45	1 25
Cartledge's Creek,	Richmond,	Dockery's Store,	A. Chambers, L. Webb, and T. Dockery,		2			3		80	2 00
Saron,	Richmond,	Bostick's Mills,	P. M. Powell, A. N. Nicholson, and E. Bostick,		20	1	2		3	50	2 00
New Union,	Montgomery,	Lawrenceville,	A. Graham, J. Dunn, and D. Boyd,					1		54	1 50
Dover,	Moore,	Sugg's Bridge,	B. Deaton, B. Britt, and J. Boroughs,	2	3			3		77	2 00
David's Creek,	Stanley,	Norwood,	J. Wilkinson,† J. H. Fooks, and S. P. Morton,*							11	50
Brown's Creek,	Anson,	Wadesboro'	S. Pond, W. A. Morris,* and J. P. Tredway,	1						73	2 00
Spring Hill,	Richmond,	Montpelier,	J. Monroe,* N. Leitch and D. Monroe,	1		1	1	1		76	3 00
Bethel,	Richmond,	Laurel Hill,	Letter, (No. of Delegates,)							20	1 00
Kendall's,	Stanley,	Kendall's Store,	H. Parker, J. Parker, and E. A. Stoker,	3	2	1				50	1 37 1-2
Ebenezer.	Stanley.	Stony Gap.	W. Palmer, W. Hall, and M. Fesperman.	2		2			1	51	2 10

*Ordained Ministers. †Licentiates.

Names of Delegates being enrolled, proceeded by ballot to elect Moderator—Elder J. Monroe was duly elected Moderator.

On motion appointed, Elder Wm. A Morris, assistant clerk.

On motion invited corresponding Messengers—Br. F. Prevatt, from the Cape Fear Association, (with a Minute appeared,) accepted the invitation, and took seat with us.

On motion appointed the following Committee:

On Committee of Arrangement, Wm. A. Morris, with the Moderator and Clerk.

On Committee of Finance, S. P. Morton, and N. Leitch.

Committee on Digest of the Associational letters, Wm. A. Morris, A Graham and J. Henry.

Committee on Sabbath Schools, and Temperance Societies, A. Wright, and A. N. Nicholson.

Committee to supply Stand with preaching during the meeting. Brethren J. Calaway, Wm. Hall, S. Townsend, T. Dockery.

Committee on Preamble and Resolutions from the Saron Church, Brethren F. Prevatt, E. Bostick, J. Benton, J. Ballard, and the Moderator.

On motion adjourned, until to-morrow 10 o'clock. Prayer by Bro. F. Prevatt.

SATURDAY, 16.

Association met. Prayer by Bro. Morris—Roll called.

On motion, corresponding Messengers invited Elders Peter Owen, Benjamin Lanier, and Bro. Eli Coggins, from the Liberty Association, with Minutes, and Bro. J. R. Watson, from the Cape Fear, came forward and took seats with us, and participated in our deliberations.

The proceedings of the preceeding day was read. When

On motion called on Committee to report.

1st. On Committee of Arrangement. Reported, report received, committee discharged.

2nd. Committee on Associational Letters reported, report received, ordered to be printed—Committee discharged—see report marked A.

Called on Messengers appointed to sister association, to report.—Whereupon, Bro. Wm. A. Morris, stated that Bro. J. Culpepper, dec'd. told him, that he atttended the Moriah and Welch Neck Associations, and was cordially received and took a part in their deliberations.

Bro. S. P. Morton reported, he attended Liberty Association, and met a warm reception.

Bro. A. Leitch, states he attended the Sandy Creek association, and was welcomed to a seat with them. None attended the Cape Fear.

Appointed Corresponding Messengers to sister Associations, as follows:

To the Moriah, Elder Wm. A. Morris, and Bro. James Benton.

To the Sandy Creek, Brethren John Boroughs, and Aron Wright.

To the Liberty, Elder Samuel P. Morton, and Bro. Wm. Hall.

To the Welch Neck, Elder John Monroe, and Br. Solomon Townsend.

To the Cape Fear, Elder John Monroe, and Br. Alexander Nicholson.

Committee on Preamble and Resolution, from Saron Church reported report received, committee discharged. Ordered that the Preamble and Resolutions together with the report be printed.

Which read as follows:

WHEREAS, the Baptist Church at Saron, in the county of Richmond, and State of North Carolina, viewing as they do the great importance of an efficient Ministry and whereas they believe there is a great defect in the present mode of licensing, and ordaining Ministers in the Baptist Church, and by changing the mode, the churches would be relieved from great responsibility, and the denomination in a good degree guarded against imposition

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Be it therefore *Resolved*. 1st. That the Pe Dee Baptist Association, of which we are a component part, be requested, to take the subject into consideration.

Resolved, That we believe in a special call to the Gospel Ministry, and that no person ought to attempt to preach, without being thus operated upon by the Holy Spirit.

Resolved, 3 d. That we believe the Baptist denominations has suffered great injury by incompetent persons attempting to exercise the pastoral functions.

Resolved, 4th, That the Baptist denomination in general, are in a great degree responsible for any imposition practised upon the community by the Baptist Ministry, either because of ignorance, or unsoundness in the faith.

Resolved, 5th, That in our estimation no Baptist Church ought to grant a member license to preach, until the applicant underwent an examination before the Association. 1st. On his christian experience, and 2nd. On his call to the Gospel Ministry, and upon a recommendation from the Association, the church then to grant him a license.

Resolved, 6th, That every Baptist Church is a separate, independent and distinct body, and that no tribunal has a right to question its authority, or to interfere in any way, with its internal regulations.

Resolved, 7th, That the Association derive its existence from the Churches, and that she possess no powers, only those which have been delegated to her by the Churches.

Resolved, 8th, That to promote the common good, and general welfare, of the Baptist denomination, the Churches composing the Pe Dee Baptist Association, ought to clothe that body, with the powers expressed in the fifth resolution.

Resolved, 9th, That the Delegates sent up to the Association from this Church, lay this preamble and resolutions before that body, with a request, that they take some prompt action on the subject.

NOAH RICHARDSON, Moderator.

A. N Nicholson, Ch. Clerk.

The Committee to whom were referred the foregoing preambles and resolutions, beg leave to report:

That they have had the solemn, and exceedingly important subject brought to view in the said resolutions, under serious consideration, and they are decidedly of opinion, that an "efficient ministry" is highly desirable, inasmuch as it is the chief instrumentality in building up, and edifying the Churches of the living God, which he purchased with his own blood, and spreading abroad the knowledge of salvation through this guilty world. And likewise it is self-evident, that any, and every measure that may have a tendency to weaken or destroy the efficiency of the Ministry of reconciliation, should be most carefully guarded against.

That the "mode," or plan (adopted by at least a portion of the Churches of the Baptist denomination) of licensing, and ordaining to the work of the Gospel ministry, is defective, appears manifest from the well established fact, that multitudes have been sent forth as Ambassadors for Christ, who were altogether unqualified to discharge the duties of that sacred office.

The committee are of opinion that the plan proposed above, if carried into effect is as likely as any other to remedy the evil complained of.

The delegates composing the present Association, however, have no authority to proceed any farther than to recommend to all the Churches composing this body, to take the subject into consideration during the Associational Year, and to state explicitly, in their letters, to the next session their action upon it. The Committee recommend that the pre-

amble and resolutions be appended to the Minutes, that they may be distinctly brought to the view of the Churches, for their patient and prayerful investigation, and decisive action.

All of which is respectfully submitted,

FURNEY PREVATT, Chairman.

On motion agreed, to adopt the following preamble and resolutions:

Whereas it has pleased the great Head of the Church, to remove from his earthly labors, our esteemed fellow laborer, in the Gospel, Elder John Culpepper sr.

Resolved therefore, That we feel deeply the great loss we have sustained, but rejoice in the assurance, that our loss is his eternal gain.

Resolved, That in his long continued devotion to the cause of the Redeemer, and his laborious efforts to sustain all the benevolent Institutions of the present age, he has set us an example, well worthy of our imitation.

Resolved, That we sympathize with his bereaved Family connexions, scattered through the different States of the Union.

On motion agreed, to appoint the first Monday of March next, as a day of fasting, humiliation, and prayer, for a revival of religion within our bounds; and it is specially recommended, that earnest and importunate prayer be made to the Lord of the harvest, that He would be pleased to call and send forth many more laborers into his harvest; and it is further recommended, that all the Churches, on that day lay aside as much as possible, all their worldly concerns, meet at their respective places of worship, and with all possible engagedness, attend as with one heart and soul, to the duties proposed.

No Circular Letter.

On motion, appointed Elder S. P. Morton, to prepare a circular for the next Association, with the liberty of chusing his subject.

Committee on Finance report, $24, 25 cents, sent up from the churches to defray the expense of Minutes.

Ordered that the Clerk superintend printing and distributing the Minutes, and have as many printed as the funds will justify.

Agreed. That the Clerk have Five Dollars for his services, and select his own Printer.

A Query from Brown Creek Church, on feet washing! was read, and after a discussion to some extent, on motion appointed Elder Wm. A. Morris, P. Owen, Benjamin Lanier, with the Moderator and Clerk, a Committee to give an answer.

Adjourned to Monday morning 9 o'clock. Prayer by Bro. Lanier.

LORD'S DAY, Oct. 17.

The services of this day were commenced by Benjamin Lanier, from Acts. 3 ch., 19 verse. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

John Monroe, delivered a Missionary sermon from Luke, 16 ch. 9 v. And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

A collection was then taken up. After a short intermission, Peter Owen, preached from Luke, 16 ch., 29 v. Abraham saith unto him. They have Moses and the Prophets; let them hear them. The services on this occasion were quite weighty and solemn. May much good result.

MONDAY, 9 o'clock, Oct. 18.

The Association met. Singing and prayer by Elder Lanier.

Majority of members being present, proceeded to business.

The Clerk announced, the collection on Sabbath, was Thirteen Dollars thirty-three and three-fourth cents ($13 33 3-4.)

On motion agreed, That the Clerk of this Association, (Treasurer) forward to the Treasurer of the Baptist State Convention of N. C. the money collected on the Sabbath, to be appropriated according to previous resolution. See Minutes of 1840, p. 6.

On motion appointed, the next session of this Association, to be at Rocky River Church, Anson county, N. C., to commence on Friday, before 3d. Lord's day, October, 1842, and Bro. Samuel P. Morton, preach the introductory sermon, and Bro. Nehemiah Tindal, his alternate.

Appointed Br. J. Monroe, to preach a Missionary sermon, on the Sabbath, at the next Association, unless another is appointed at an early part of the meeting, and immediately thereafter, take up a collection for benevolent purposes.

Resolved, That the churches, with whom the Association may convene in future, make provision for a protracted meeting, if circumstances will justify.

On motion, insert the following preamble and resolution.

Whereas, "The Biblical Recorder," a weekly religious Newspaper, published by our esteemed brother Meredith, of Raleigh, is well adapted to promote the piety and usefulness of the Churches, inasmuch as it presents correct views on the following very important subjects—the deplorable condition of hundreds of millions of perishing heathen—the efforts that have been, and are still being made, to send the knowledge of salvation to the ends of the earth, and last, though not least, the glorious revivals of religion, from time to time, experienced in every land where the Bible is circulated, and the Gospel preached.

Resolved, Therefore, That we recommend to all our churches, the propriety and vast importance of a more general circulation of the said paper.

Query from Brown Creek Church.

Is washing feet, binding on our churches, in a church capacity, and if binding at all, in what way?

Answer. The Association is of opinion, that washing of feet among christians is a duty enjoined by Christ, but will not undertake to decide that it is a church Ordinance, but should be attended to by those who believe in it, (occasionally) either in the church, or at social or prayer meetings; but it should not be a test of christian fellowship. Let none therefore, who have faith to comply, censure those who have not, for whatsoever is done not of faith is sin—Read 13th, chapter of John, and 1st. epistle to Timothy, 5th ch., 10 v. See that ye fall not out by the way. Genesis, 45 ch., 24 v.

The committee to whom was referred the subject of Sabbath Schools and Temperance Societies, report.

Inasmuch as several of the Letters from the churches are silent upon these important subjects, we fear, there is but very little interest felt on these benevolent institutions. These things ought not so to be.

We believe that well conducted sabbath schools have in many instances, been a nursery for the church, and the same may be said of Temperance Societies; they have tended greatly to the diffusion of knowledge and to the promotion of happiness among men. Such institutions demand our earnest prayers, and zealous efforts for their advancement.

We regret much, that so little has been done the past year, within the bounds of our Association. Too many of our brethren appear to be indifferent on these important subjects.

Be it therefore Resolved, 1st. That each church organize a Sabbath School, and strive to procure efficient teachers to instruct in the different classes.

Resolved, 2nd. That each church, organize a Temperance Society.

Resolved, 3d. That each church select some person, or persons, (at least once a year,) to deliver appropriate addresses upon these important subjects.

Resolved 4th. That each church in future, give a brief account of their societies, in their associational letters, stating their numbers, &c.

All of which is submitted.

A. N. NICHOLSON.

Viewing as we do the great importance of Temperance.

On motion appoint Brethren J. Monroe. P. W. Powell, Elijah Bostick, A. Chambers, and A. Dockery, a committee, to propose such measures as they may deem necessary for the promotion of Temperance, and report to the next Association.

Resolved, That the thanks of this body, be presented to the inhabitants of this vicinity, for the very hospitable entertainment they have furnished the Association, during its session. May the Lord abundantly reward them for their labors of love.

Adjourned to time and place aforementioned. Prayer by Bro. Morris.

JOHN MONROE, Moderator.

ALEXANDER N. NICHOLSON, Clerk.

A.

The committee to whom was referred the associational letters, with instructions to prepare a digest of the same report as follows:

1st. PeDee. This church by her letter complain of great barrenness of spirit at this time, but is at peace among themselves, and from her statistics, she has suffered a small diminution in numbers the past year. She nevertheless, keeps up tolerable regular preaching. Elder P. C. Connelly, is still her Pastor. The church desires to be remembered in our prayers, and invites ministerial visits.

2nd. Rocky River, remains stationary, but from her letter, she is in peace, since the death of her former Pastor Elder J. Culpepper, she has called Elder Samuel P. Morton, to go in and out before them, and to officiate as her Pastor, she also desires to be remembered in prayer.

3rd. Forks of Little River. This Church too complains of coldness, and has suffered some small falling off in point of members. She yet appears to be blessed, with the Pastoral labors of Elder Eli Phillips.

The Brethren and sisters, at this place appear to be somewhat alive to the benevolent Institutions of the day, having connected with her a Missionary Society, a Temperance Society, and a part of the year, have kept up Sabbath Schools. Her Temperance Society consists of about forty members and is gaining in influence, she heartily approves of all the resolutions of the last Association. May the Lord strengthen her christian-like intentions.

4th. Bethel Mont. Co. This church also remains nearly stationary in point of numbers, but nevertheless, she is supplied with the Pastoral labors of Elder Samuel P. Morton, and from the interest occasionally manifested by the congregation they are encouraged to hope that much good is doing, and ultimately will be manifested. She is at peace at home and abroad, and desires prayer to be made for a refreshing of the Holy Spirit, among them.

5th. Cartledge's Creek. Since the last meeting of the Association nothing of special importance has transpired with her, until a late Camp-meeting, it pleased the gracious Lord, greatly to refresh them from his presence. Elder P. M'Dowd, exercises the Pastoral function with them, nothing is said as to the institutions of the day in the Letter of this church, as formerly was, and she appeared to have suffered some small diminution in numbers.

6th. Saron. This church has had several additions the past year by Letter, but none by baptism, and although there is some complaints on account of an apparent want of christian fervor among her members, yet some of the congregation has

been refreshed and some conversions have taken place at a late Camp-meeting at Cartledge's Creek. This church has the Ministerial labors of Elders N. Richardson, and P. M'Dowd, the former is her Pastor. They have a small Temperance Society, and speak of making further efforts in this praiseworthy cause. We would say, go on Brethren, and may the Lord prosper you in so good an undertaking they desire also an interest in our prayers.

7th. New Union. This Church remains nearly stationary and complains much for want of Ministerial aid. coldness therefore exists, and may be expected to exist so long as this state of affairs remains, though they are at peace among themselves, they have no benevolent Institutions flourishing among them. Prayer is requested in their behalf.

8th. Dover. This Church has nothing of interest to communicate. She however intimates that the Lord has given them some token for good. they have had some increase the past year by Baptism and Letters. Elder N. Richardson, is their supply. A Temperance Society is attached to this church of 65 or 70 members.

9th. Davids Creek. This little band remains stationary, no increase by baptism, she yet desires to continue her correspondence with the Association Elder Samuel P. Morton, ministers to her in Holy things monthly, she too desires to be remembered in Prayer.

10th. Brown Creek, This Church has nothing of great interest to communicate, they have had nothing like a revival of the one thing needful, during the Associational year, which she appears to regret—coldness in some measure prevails. She maintains her ground, however, as to members, some prowling of the spirit of interposition is complained of They hope however, that this may only tend to arouse them to more vigorous efforts in their Masters cause. The Temperance Society at this place, is yet maintaing its ground. Wm. A. Morris is Pastor.

11th Spring Hill. This Church complains of a wintry state in Spiritual things, they have had but one added by baptism during the Associational year. They are encouraged however to hope and pray, from what the Lord of the harvest is doing for other and distant fields that he will ere long visit them with the revifying showers of his glorious grace, and thereby encourage them to more activity in their Masters cause. They approve of all the benevolent effort of the age, but by langour, and hardness of the times have rendered of late, but little aid. Flattering accounts however is given of her Sabbath School. Elder J. Monroe, we suppose, is yet Pastor.

12th. Bethel, Richmond. This Church sends her letter, but no delegates. This feeble body complains of weakness and discouragement, but she yet keeps up preaching, or rather Elder J. Monroe, ministers to her in Holy things. She desires to be remembered by the delegates in prayer.

13th. Kindall. This Church complains of lukewarmness, but appears to be encouraged to hope that better times are dawning on them. They speak of a revival in anticipation. She appears to be somewhat strengthened both by baptism and letters. Elder Benjamin Lanier is her Pastor.

14th Ebenezer, Is at peace at home, and abroad, and have had some additions, during the year, both by baptism and restorations She has the ministerial labors of Elders Morton and Morris, the latter is her Pastor at present, although there is flattering communications relative to the Institutions of the age in her letter, yet she keeps up a regular weekly concer prayer meeting, and we have reasons to hope, that better times await this city set on a hill.

WM. A. MORRIS, Chairman.

NOTE —On Monday collected 80 cts. for benevolent purposes—added to collection on Sabbath, $13,33 3-4. Making $14,13 3-4 cents.

MINUTES

OF THE

PEE DEE BAPTIST ASSOCIATION,

AT ITS

TWENTY-SEVENTH ANNIVERSARY,

HELD AT

Rocky River Meeting-House,

ANSON COUNTY, N. C.

October 14, 15, 16, 17,

1842.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1842.

MINUTES.

FRIDAY, October 14, 1842.

1. The Introductory Sermon was delivered by Elder Samuel P. Morton, from Romans, 1st ch. 16th v., "For I am not ashamed of the Gospel of Christ."

2. A few minutes after the close of the Discourse, the Delegates assumed their seats, when the Throne of Grace was addressed by William A. Morris.

3. In the absence of the Moderator, (Elder J. Monroe,) Elder William A. Morris was appointed Moderator *pro tem.*

4. On motion, Brother Samuel Smith was appointed Assistant Clerk.

5. The Letters from the Churches were then called for and read, the names of Delegates enrolled, and contents minuted.—*(See Table.)*

6. An invitation was extended by the Moderator to Corresponding Messengers from sister Associations. Elder D. Hays, from the Cape Fear, accepted, and participated in our deliberations.

7. On motion, omitted reading Rules of Decorum.

8. On motion, appointed Committees as follows:

On Committee of Arrangement, Brother Samuel Smith, with the Moderator and Clerk.

On Finance, Brethren E. L. Parker, S. S. Stone, and W. Harrington.

On digest of Associational Letters, Brethren A. Graham, S. Smith and the Moderator.

On Sabbath Schools and Temperance Societies, Brethren A. W. Chambers, D. Hays and A. N. Nicholson.

To supply the Stand during the meeting, J. Benton, Wm. J. Williams and Eli Liles.

On motion, adjourned to 10 o'clock to-morrow.

Prayer by Elder D. Hays.

SATURDAY, October 15.

The Association met according to adjournment.

Elder B. Lanier prayed at the opening of business.

9. On motion called the roll; a majority of the Delegates being present, proceeded to transact business.

10. Elder J. Monroe arrived, and

On motion, (according to Constitution,) proceeded to election of Moderator by ballot. J. Monroe was duly elected.

11. On motion, read the Constitution and Rules of Decorum.

12. An invitation was extended to Corresponding Messengers, and Elder B. Lanier, from the Liberty Association, with Minutes, came forward and took part in our deliberations.

13. Called on Committees to report.

Committee of Arrangement reported. Report read; Committee discharged.

Committee of Finance reported, to defray expense of Minutes, $19 56¼. Committee discharged.

Received of S. P. Morton, for David's Creek Church, 50 cents. Wm. A. Morris paid 25 cents for Ebenezer, which is added to their contribution.

Committee on digest of Associational Letters not ready to report. Agreed that they have until Monday.

Committee on Sunday Schools and Temperance Societies not ready to report. Agreed that they also have till Monday.

14. Called on Corresponding Messengers appointed to sister Associations to report. Wm. A. Morris stated that they did not attend the Moriah, and gave satisfactory excuse.

Brother A. Wright attended the Sandy Creek, and was cordially received.

Brother S. P. Morton reported, that they did not attend the Liberty Association, and also gave satisfactory excuses.

A. N. Nicholson attended the Cape Fear, and was invited to a seat.

Brother Solomon Townsend attended the Welch Neck, and met a cordial reception.

Received a Corresponding Letter from the Charleston Association, which was read with delight, and solicits a correspondence with us.

Received a packet of Minutes from the Sandy Creek Association, (by the hand of A. N. Nicholson,) but no Messengers.

Brother Elam Williams, from the Moriah Association, appeared and was invited to a seat with us.

15. On motion, appointed Corresponding Messengers to Sister Associations, as follows:

To the Moriah, Elder Wm. A. Morris and Brother John Ballard; to be held at Flat Rock Church, Kershaw District, S. C., Saturday before the 1st Sabbath in October 1843.

To the Sandy Creek, A. N. Nicholson and A. W. Chambers; to be held at Antioch, Orange County, N. C., Saturday before the 4th Sabbath in September 1843.

To the Liberty, Wm. A. Morris and B. H. Carter.

To the Welch Neck, Elder J. Monroe and Brother Daniel Graham.

To the Cape Fear, J. Monroe and Elder Samuel P. Morton; Friday before the 1st Sabbath in October 1843, at Macedonia, Columbus county, N. C.

To the Charleston, appointed Elder Wm. A. Morris to write a Corresponding Letter.

16. On motion, appointed Elders J. Monroe, B. Lanier, and D. Hays, a committee to examine the Circular prepared by S. P. Morton.

17. On motion, appointed Wm. A. Morris to write the next Circular. The subject to be, On duties of Church Members;—and select such points as he may deem most expedient.

18. On Periodicals, appointed B. Lanier, D. Hays, and the Moderator.

19. On the propriety of Itinerant Preaching within the bounds of this Association, Wm. A. Morris, A. N. Nicholson, and Samuel Smith.

20. Appointed the next Association to be held with Spring Hill Church, Richmond County, N. C., about a mile West of Gilchrist's Bridge; to commence Friday before the second Sabbath in October, 1843.

21. On motion, appointed Elder P. C. Connelly to preach the Introductory Sermon; Elder Wm. A. Morris his alternate.

Resolved, That the Associational Discourse be commenced at 12 o'clock on Friday, and for a special reason, the Association meet next year on Friday before the 2d Sabbath in October; and that thereafter the Association meet as heretofore, on Friday before the 3d Sabbath in October.

22. On motion, appointed Wm. A. Morris to preach a Missionary Sermon, (unless another is appointed at an early part of the meeting,) and immediately thereafter a collection will be taken up for benevolent purposes.

The Pee Dee Church have contributed $12 to the Bible cause, to be equally divided between Foreign and Home Missions. Spring Hill Church contributed $40 for the American and Foreign Bible Society, to constitute Elder John Monroe a life member.

23. On motion, appointed J. Monroe, A. W. Chambers, D. Hays, J. Ballard, and A. N. Nicholson, a Committee to propose such measures as they may deem necessary for the promotion of Temperance, and report Monday.

Adjourned to 10 A. M., Monday.

Prayer by Elder Hays.

SABBATH, October 16.

The labors of this day were commenced by D. Hays, from John, 1st ch. 16th v.: "And of his fullness have all we received, and grace for grace." J. Monroe followed, from Eph., 3d ch. 8th v.: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." At the close of the discourse, a collection was taken up for benevolent purposes.

After an intermission of 30 minutes, B. Lanier preached, from Mat., 19th ch. 27th v.: "Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?" The Ministers manifested much zeal, and we believe that much good will result.

MONDAY MORNING, October 17.

Met according to adjournment. Brother D. Hays prayed.

The roll called, and proceeded to business.

24. On motion, called on Committees to report. 1st Committee on Digest of Associational Letters, reported. Report received; Committee discharged. Called on Committee on Sunday Schools and Temperance Societies to report. Brother Hays stated they had not an opportunity of preparing a written report, but had some thoughts on the subject. The Association accepted a verbal report, and

On motion, submitted to the Committee to make a short report and append it to the Minutes.

The Circular was read, and after some small amendments, was ordered to be printed with the Minutes.

Committee on Periodicals reported. Report received; Committee discharged.—*(For Reports, see Appendix.)*

Agreed that the Clerk have $5 for his services.

Committee to propose a plan for the promotion of Temperance, reported. Report received; Committee discharged.

Committee on the propriety of Itinerant preaching within our bounds, reported. Report received; Committee discharged.

25. On motion, appointed a Missionary Board, consisting of one member from each Church composing this Association, as follows: From the Pee Dee Church, James Thomas; Rocky River, James Benton; Forks Little River, Spencer Altum; Bethel, J. Ballard; Cartledge's Creek, A. Dockery; Sharon, A. N. Nicholson; Dover, Alexander Leitch; David's Creek, Samuel P. Morton; New Union, Archibald Graham; Brown Creek, Lewis Parker; Spring Hill, Robert Monroe; Kendall's M. H., E. L. Parker; Ebenezer, Samuel S. Stone.

The Delegates composing this Association, are requested to explain to their respective Churches the plan proposed.

26. On motion, the Missionary Board meet at New Union, Saturday before 1st Sabbath in December next, to adopt measures to carry the proposed plan into effect.

27. The Letter prepared by Brother Morris, to the Charleston Association, was called for, read, approved, and ordered to be sent to that body. The Clerk announced that the collection on Sabbath was $13 38¾, which is to be appropriated according to resolution in October, 1840, page 6.

Resolved, That the thanks of this body be presented to the inhabitants of this region for the very hospitable entertainment they have furnished this Association during its Session. May the Lord abundantly reward them for their labors of love.

Adjourned to time and place aforementioned.

Prayer by the Moderator.

Thus closed one of the most harmonious and happy Sessions the Association has ever held.

JOHN MONROE, *Moderator.*

ALEXANDER N. NICHOLSON, *Clerk.*

APPENDIX.

TABLE showing the names of Churches, Counties, Post Offices, Delegates, Baptisms for the year, Number Received by Letter, Restored, Dismissed by Letter, Excluded, Dead, Whole number of Communicants, Ordained Ministers and Licentiates in the Association, and the amount contributed by each Church for Minutes.

NAMES OF CHURCHES.	COUNTIES.	POST OFFICES.	NAMES OF DELEGATES.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Dead.	Number of Members.	Contributions.
Pee Dee,	Anson.	Lilesville.	Samuel Smith, Eli Liles, *James Thomas.	1	0	0	5	0	0	162	$2 00
Rocky River,	Ditto.	Diamond Hill.	James Benton, Starks Ramsey, Wm. J. Williams.	1	3	1	0	0	0	68	1 50
Forks Little River,	Montgomery.	Pounding Branch.	Jacob Jordan, George Allen, Hiram Allen.	5	0	1	2	4	1	152	2 00
Bethel,	Ditto.	Lawrenceville.	John Ballard, *Alsey Haley, William M. Ballard.	0	0	0	0	3	1	41	88¾
Cartledge's Creek,	Richmond.	Dockery's Store.	A. W. Chambers, *D. *Bryant*, *Alex. G. Nicholson.	0	0	0	0	0	0	80	1 00
Sharon,	Ditto.	Bostick's Mills.	*P. M. Powell, *James Bostick, A. N. Nicholson.	6	0	0	1	3	3	49	2 2½
David's Creek,	Stanly.	Albemarle.	John H. Fooks, *Jonathan Wilkinson*.	0	0	0	1	0	0	10	50
Dover,	Moore.	Caledonia.	*John Leitch, *John Burroughs, *Edward Phillips.	0	1	0	2	0	1	74	2 00
New Union,	Montgomery.	Lawrenceville.	Arch'd Graham, *Nathaniel Coke, *Thomas Dunn.	0	0	0	0	0	0	54	1 00
Brown Creek,	Anson.	Wadesborough.	Lewis Parker, Wm. A. MORRIS, Warren Harrington.	0	4	2	2	4	1	72	2 00
Spring Hill,	Richmond.	Montpelier.	Daniel Graham, Duncan McNeill, JOHN MONROE.	1	19	0	1	2	1	92	3 00
Kendall's M. H.,	Stanly.	Kendall's Store.	E. L. Parker, *B. H. Carter*, Washington Russell.	1	0	0	0	2	1	48	1 40
Ebenezer,	Ditto.	Albemarle.	*Wm. Solomon, John Calaway, Samuel S. Stone.	1	0	0	0	0	0	54	1 00
				16	27	4	14	18	9	976	20 31¼

Those marked (*) were absent; those in SMALL CAPITALS are Ordained Ministers; those in *italics* are Licentiates.

DIGEST OF ASSOCIATIONAL LETTERS.

The Committee appointed to prepare a Digest of the Associational Letters, report as follows:—

1. *Pee Dee.*—This Church complains of some coldness in religious matters, but is at peace among themselves, and manifests a laudable disposition to sustain the ministration of God's word among them, and some effort has been made during the year to raise Missionary Funds, and not without some success. May the Lord greatly prosper her efforts hereafter. But notwithstanding her strength in point of numbers, wealth and influence, yet it is much to be regretted, that she does not wield a more decided influence in favor of the cause of Temperance, Sabbath Schools, &c. &c. Elder J. Monroe is Pastor.

2. *Rocky River*—Has long been rather in a drooping or stationary condition. They have, however, of late, been strengthened by the addition of five members, and appear, from her Letter, to indulge the hope that the Lord will yet bless them. May the Lord of his goodness strengthen this hope, and enable them abundantly to realize it. Wm. A. Morris is her supply.

3. *Forks of Little River.*—A state of coldness is complained of by this Church, for the greater part of the year, but of late, the Lord appears to have succored them with a gracious outpouring of his Spirit. At a late protracted meeting, several professed religion, and the Church fondly hopes that the work will go on, for which they desire the Association to aid them by their prayers. Their Temperance Society appears to be gaining ground. Elder Eli Phillips is Pastor.

4. *Bethel, Montgomery County.*—The Church at this place is at peace at home and abroad; and although they have not been strengthened the last year in point of numbers, they have the flattering and encouraging prospect of an increase shortly. Eight of their friends having lately embraced by faith the Saviour, they are expecting the hour shortly to arrive, when the Church will take them into her pastoral embrace. May the gracious Lord favor them in this and in all other desirable matters.—Elder S. P. Morton is yet her Pastor.

5. *Cartledge's Creek*—Has nothing interesting to communicate this year. They have the regular ministration of God's Word, and attentive congregations. They have a Temperance Society, which they think has done good, and a Missionary Society, which contributes something towards the spread of the Word of God. Elders Richardson and Connelly preach for them statedly, who receive respectful attention.

6. *Sharon.*—This Church, like others of our body, had no revival during the year, although her numbers have been increased by Baptisms. The members of this Church are, in some measure, alive to some of the most laudable efforts of the age. A Sabbath School has been in operation among them a part of the year, and a small Temperance Society is connected with their Congregration; but they appear not to be doing as much in the latter cause as they should be. Elder Noah Richardson is Pastor.

7. *New Union*—Remains stationary. Their former zeal in favor of several good causes has decayed—perhaps, in a great measure, for want of regular pastoral labor for some year or two past; they, however, of late,

have obtained the labors of Elder S. P. Morton. May the Lord grant them grace and strength to go on in his good and glorious cause.

8. *Dover.*—This Church may be considered also in a stationary condition. They are at peace however, for which they desire the spirit of thankfulness, and on which account, they consider themselves comparatively in a prosperous condition. Elder Eli Phillips is her Pastor. But little done this year in the cause of Temperance with them.

9. *David's Creek.*—This is decidedly, in point of numbers, a weak body, but they yet keep up regular pastoral labor by two of their members, viz: Elder S. P. Morton and Jonathan Wilkinson, and desire a continuation of their Associational intercourse.

10. *Brown Creek.*—This Church has her trials and conflicts yet, with the spirit of opposition to the Missionary and Temperance causes. Some of her members, since our last Association, have gone off to the anti-Missionaries; but the rent has been amended, by the addition of others more efficient in the cause of Christ. The largest Temperance Society in the bounds of the Association is connected with Brown Creek congregation. Wm. A. Morris is yet Pastor.

11. *Spring Hill.*—Peace and harmony has been preserved in this Church during the year. Coldness in matters of religion is complained of. Her numbers have been considerably increased, by the circumstance of a small Church, known formerly in our Minutes by the name of Bethel, Richmond County, having become united with them, and constituted into an arm. This Church has set us a praiseworthy example, in contributing Forty Dollars to constitute her Pastor, Elder John Monroe, a life member of the American and Foreign Bible Society.

12. *Kendall's.*—This Church complains of coldness until of late. They have had recently some interesting meetings, which induces them to indulge the hope of an approaching refreshing from the presence of the Lord. May thay abundantly realize this hope. Since the last meeting of the Association, a Temperance effort has been made with them, and a Temperance Society organized of twenty-four members. Elder B. Lanier is Pastor.

13. *Ebenezer*—Has had but a small increase in point of numbers, one only having been baptized; but two others stand as candidates for the ordinance. Coldness in matters of religion is complained of, but a hope is indulged of better times. A tolerable good Sabbath School has been in operation a part of the year, which is as it should be. A Temperance Society has been lately formed of twenty-three members. May the gracious Lord favor them in every good work. Wm. A. Morris ministers unto them in holy things.

All of which is respectfully submitted.

WM. A. MORRIS, *Chairman.*

REPORT ON SABBATH SCHOOLS AND TEMPERANCE SOCIETIES.

The Committee to whom was referred the subject of Sabbath Schools and Temperance Societies, report:

We are sorry to find that some of the Church Letters are silent on these important and interesting subjects; therefore we are under the ne-

cessity of applying to other sources for information, more especially on Sabbath Schools; and upon the whole, we perceive that this great and laudable institution has been on the decline within our bounds during the past year,—caused mostly by carelessness on the part of teachers and superintendents; and in some instances parents are indifferent on the subject, do not attend themselves, and consequently will not encourage their children nor others to attend them. These things ought not so to be. Notwithstanding this great declension in Sabbath Schools, we are fully convinced they have been, and still are, productive of much good; for wherever such institutions are raised, and attended to, the Lord blesses the efforts in moralizing the youth in particular, and preparing the minds for the reception of truth. We therefore recommend to all the Churches to organize and support Sabbath Schools within their bounds.

We are happy to say, that the Temperance Reformation is evidently on the advance, although some of our Churches are careless to a lamentable extent. Yet others have seriously reflected on the subject, and formed societies. Where societies have been for years past, some have adopted the Washingtonian plan, and act upon the principle of total abstinence, which has quite a salutary effect on communities. We are truly gratified to learn, although societies have not been greatly multiplied, nor old societies much enlarged, that a great portion of the community, who have not as yet signed the pledge, act upon the principle of total abstinence. We deem it unnecessary to offer any resolutions on Temperance, as another Committee has proposed a plan for the further accomplishment of Temperance, which we anticipate will have the desired effect of driving that demon Intemperance from our borders. We do hope the time is not far distant when the yell of the drunkard will not be heard in our land.

All of which is respectfully submitted.

A. N. NICHOLSON, *Chairman.*

REPORT ON PERIODICALS.

The Committee on Periodicals respectfully beg leave to report: That they have understood from an undoubted source, that the "Southern Christian Repository," edited by Brother T. Meredith of Raleigh, is about to be discontinued, and "The Biblical Recorder" again to be issued; the publication to commence in January 1843;—terms, $2 in advance; $2 50 in three months, $3 in six months, and $4 at the end of the year. Your Committee recommend the adoption of the following resolution:

Resolved, That the Ministers and leading members of the various Churches composing this Association, be earnestly requested to make all reasonable efforts to procure subscribers for the Biblical Recorder, and forward the names to Brother Meredith, before the first of January next.

All of which is respectfully submitted.

J. MONROE, *Chairman.*

REPORT OR PLAN FOR THE PROMOTION OF TEMPERANCE.

The Committee appointed to devise and recommend the best plan for the promotion of the cause of Temperance, after due consultation and interchange of sentiments, respectfully submit the following:

The Churches composing this Association are situated in the Counties of Anson, Stanly, Montgomery, and Richmond, with the exception of Dover, in Moore County. Your Committee recommend, that all the friends of the Temperance cause, embraced in the limits of the Churches in each County, be requested to unite and form one Temperance Society for the County; and let there be a meeting of the Society held with each Church in the course of the year; and let there be a suitable person, or persons, procured to deliver suitable addresses at each meeting.

The Committee further recommend, that each Society appoint and send up to the time and place of the meeting of each Association, as many Delegates as there are Churches in the County, for the purpose of forming a Temperance Association; and let it be understood, that the Association will take a recess, at any suitable time, to allow the Temperance Association to transact all necessary business, and attend to the delivery of a suitable address or addresses on the principles and objects of the Temperance reform. "United we stand, divided we fall."

All of which is respectfully submitted.

J. MONROE, *Chairman.*

REPORT ON THE PROPRIETY OF ITINERANT PREACHING.

The Committee to whom was referred the propriety of Itinerant Preaching within the bounds of this Association, have had the same under consideration, and report: Your Committee, by examining the Associational Letters, perceive the low state of Religion within our bounds, and are made to mourn on account of our condition, that the state of things is not as in days which are past and gone. We believe that a Minister of the right stamp, to travel among our Churches, and break unto us the bread of eternal life, (by the blessing of God,) would greatly remedy this evil. We believe that an efficient Missionary can accomplish more good in this way than in any other; he will preach more, and keep up a continual communication between the Churches, which will have a tendency to unite us more in the bonds of christian love, and to stimulate to more exertion and more zeal in the cause of the blessed Redeemer.

We discover that the labors of Itinerants are abundantly blessed among our sister Associations which have adopted this plan; yea, and throughout the christian world, it has pleased the Great Head of the Church to bless the labors of Missionaries, to the good of many souls; and we have equal right to believe, (if carried into effect,) he will bless them among us also. Therefore your Committee recommend the adoption of the following resolution:

Resolved, That the Association proceed forthwith to appoint a Domestic Board, consisting of one member from each Church composing this Association, whose duty it shall be to raise the necessary funds to support at least one efficient Missionary, to labor within our bounds; and that the several Churches, hereafter, be requested to appoint a member to this Board, whose duty it shall be to attend at the time and place of the meeting of the Association.

All of which is respectfully submitted.

A. N. NICHOLSON, *Chairman.*

CIRCULAR LETTER.

The Ministers and Messengers composing the Pee Dee Baptist Association, to the Churches they represent, send christian salutation:

Dearly beloved Brethren: We make the subject of our Circular Letter a subject of inquiry, viz: Men and Brethren, are we in Christ? The Apostle Paul asserts he knew "a man in Christ,"—2d Cor., 12th ch. 2d v. Believing therefore, that the duty of every person is to earnestly inquire into this matter, in order that he may discover the ground he occupies, which we are led to believe is of great consequence to both saint and sinner. The inquiry implies at once that there are some who are not in Christ. To them we first address ourselves. Friendly sinner, if you are standing aloof from Christ, and have never made up your mind to seek a shelter from the terror which will be revealed in the last day, let us reason together. Have you not been careful in every instance to secure your earthly possessions? and whenever a doubt arose as touching any thing pertaining to the safety of the same, how soon did this hasten you to the door of the lawyer for instruction. You also, in all probability, have been anxious for your character, and every whisper of slander has led you to vindicate your reputation. You have been all alive to your health, and every symptom of disease has instantly led you to consult the physician. All these things you have been alive to, but Oh! to this very hour, we awfully fear that you have not been alive to your best interest. Though anxiously you have consulted the lawyer, and waited with impatience to hear the footsteps of the physician, but have you ever retired into your closet, and there seriously inquired of the Lord, "am I in Christ or not?" If you have not, remember that your soul's salvation, and your eternal happiness, depends upon your conduct here below, and this life is your only opportunity to make your peace with God.

"For life is the time to serve the Lord,
"The time to insure the great reward."

And this life is not only short, but it is very uncertain; for in such an hour as ye think not, the Son of man cometh. Remember, that "a prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished."

You admire many advantages, which you see your fellow creatures in possession of, and think how happy you would be, if you could make those advantages your own: Well, what are those advantages? Are they not things that perish in the using? that afford no satisfaction in the enjoyment? that profit not in the day of wrath? that cannot deliver from death? And are these the things for which you envy men of the world, who have their portion in this life? Is it not time for you, and all other persons who have not found a hiding place in Christ, to begin to inquire into this matter, and begin to grow in the knowledge of the Lord? "For

if any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not."—*James*, 1st ch. 5th v.

Again, "The fear of the Lord is the beginning of wisdom." Search the Scriptures; there you will find, that they, and they alone, are wise, and safe, and happy, who can say, to the praise of the glory of his grace, we know that the Son of God has come, and hath given us an understanding, that we may know him that is true, and that hath a living hope that they are in him, even in his Son Jesus Christ. This is the true life and joy, that all mankind should inquire after; even they should envy it. Envy these, not grudgingly, but by earnestly desiring to be in possession of them, and praying earnestly for them. As one, though a King himself, overlooking all his earthly advantages, kneeled and said, "Remember me, O Lord, with the favor thou bearest unto thy people; O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.—Ps. 106, 4th and 5th v. Let these meditations be your immediate concern; for while you hesitate, and sit unconcerned, the opportunity may be irrecoverably lost. Therefore, seek the Lord while he may be found, and call upon him while he is near. All things are now ready; arise, he calleth thee, and says, him that cometh unto me I will in no wise cast out.

2dly. Brethren in the Lord, our conduct towards each other, and to all around us, should declare to the world, that we are in Christ. It is marked critically by the world; and we are judged thereby: how careful ought we to walk, for fear we become stumbling blocks to our fellow man.

If we are discovered to be respecters of persons, because of some earthly distinctions; of an inferior degree to some others, and begin to judge them thereby, and speak unfavorably of them, as sometimes is the case, we contradict our profession; because we judge according to the natural man, and not to the spiritual. They should be regarded, because of the relationship which they bear to that Jesus whom we profess to be inhabitants of. Then their relationship to God, and ourselves by the renewing of our minds, by the same spirit, should demand respect from us, towards them. They should not be judged, because of their little earthly distinction, but by their heavenly treasure; for they are one with the Lord, and will be for evermore.

In consequence of this union, if we slight or injure them, Jesus feels it as done to himself: he that toucheth them, toucheth the apple of his eye. In the same way he regards our attentions and kindnesses to them, as if they were favors conferred upon himself: "Inasmuch as ye did it unto one of the least of these my Brethren, ye did it unto me."

Finally. If we be in Christ, we ought to conduct ourselves very cautiously; seeing He has given every necessary example for us to be governed by. How cheerful and grateful ought we to feel—we who were once far off, but now made nigh, even to dwell in Him;—once strangers and enemies, but now fellow citizens with the saints, and of the household of God;—once having nothing, and now possessing all things. O Brethren, we who have much forgiven, ought to love much.

"And bear our cross from day to day,
"And learn to watch as well as pray."

"For the Lord has done great things for us, whereof we are glad."—Therefore, we should earnestly inquire for the path of obedience. And if we be in Him and He in us, we shall not fail to find him near. And by the mercies of God, our heavenly Father, we shall be enabled to present our bodies, a living sacrifice, wholly acceptable, which is our reasonable service.

All ye who profess to be in Christ, as new creatures, who live by him, make Him known. Recommend Him to all mankind affectionately. Begin with your families; record his loving kindness around the family altar, and in your neighborhoods.

Brethren, we are all concerned about making provisions for our children; but how is our love operating? Is it not in laying up treasure for them on earth? It will be infinitely better to leave them in Christ, than to leave them in possession of thousands of gold and silver, or to leave them in possession of thrones, swaying sceptres, in this world, where all the honors will soon perish, and be no more. Brethren, let us not forget our friends and our neighbors, and neighbor's children. Let us try to hold forth the word of everlasting life to all around us, that we may be able to teach transgressors the way, and that sinners may be converted unto the Lord. When we hear the Apostle James's testimony, with regard to such a life in Christ, let it animate us, and make us more zealous in the cause of the Saviour. Hear him: If any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.—James, 5th ch. 19th and 20th v.

O 'tis a God-like privilege to save,
And he that scorns it is himself a slave,
Inform the mind; one beam of heavenly day;
Will heal the heart, and melt the chains away.

JOHN MONROE, *Moderator.*

A. N. NICHOLSON, *Clerk.*

NAMES OF ORDAINED MINISTERS IN THIS ASSOCIATION.

John Monroe, Patrick C. Connelly, Wm. A. Morris, Nehemiah Tindal, Samuel P. Morton.

LICENTIATES.

B. H. Carter, Jonathan Wilkinson, Darius Bryant.

MINUTES

OF THE

TWENTY-EIGHTH ANNUAL MEETING

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT SPRING HILL,

RICHMOND COUNTY, NORTH CAROLINA,

***October* 6—9, 1843.**

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1844.

MINUTES.

FRIDAY, October 6, 1843.

The Introductory Sermon was delivered by Elder Wm. A. Morris, from 1st Tim., 4th ch., part of the 8th and 9th verses: "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptation."

After a short intermission, the Delegates were called together by the Moderator of the last Association, Elder J. Monroe. Prayer by Elder Wm. A. Morris. Bro. Morris was also appointed Assistant Clerk.

Letters from the Churches were then called for and read, names of Delegates enrolled, and statistics noted. [*See Tables.*]

A Church, gathered since the last Association, in Anson County, N. C., called Pleasant Grove, petitioned for admission by Letter. She was received, and her name registered on our list.

The list of Delegates was then called, and, on motion, proceeded to the election of Moderator by private ballot. Bro. Pleasant M. Powell was duly elected.

The Association being organized, proceeded to business.

On motion, the Constitution and Rules of Decorum were read.

The Moderator extended an invitation to Corresponding Messengers from sister Associations, and Elder Alfred Kinney came forward with a Letter from the Liberty Association, and was invited to a seat with us.

From the Sandy Creek, received a Letter by the hands of A. N. Nicholson, which was read with pleasure, and some Minutes, but no Messengers.

From the Moriah Association, received by the hand of Wm. A. Morris, some Minutes; no Messengers.

Proceeded to appoint the following Committees:

On Committee of Arrangement: The Moderator, Clerk, and Elder John Monroe.

On Committee of Finance: Brethren James Benton, John Livingston.

On Digest of Associational Letters: Brethren Wm. A. Morris, John Broadaway, and Young Allen.

On Sabbath Schools and Temperance Societies: Brethren Dwight Hays, Arch'd Graham, and David Boyd.

On Committee to nominate Preachers to supply the stand during this meeting: Brethren John Leitch, A. N. Nicholson, and the Deacons of this Church.

Adjourned until to-morrow, 10 o'clock. Prayer by Elder D. Hays.

SATURDAY, October 7.

The Association met at 10, A. M. Prayer by Elder Wm. Q. Beaty. Roll called.

Invited Corresponding Messengers to seats with us, and Elder Wm. Q. Beaty, from the Welch Neck Association, accepted the invitation and participated in our deliberations.

On motion of Bro. Wm. A. Morris, Bro. Wm. Q. Beaty was appointed to preach a Missionary Sermon at 12 o'clock on Sabbath.

Called on Committee of Arrangement to report. Report was received; Committee discharged.

Committee on Associational Letters called upon to report. Report received; Committee discharged.

On motion, ordered the Report to be printed with the Minutes.

[*For Reports, see Appendix.*]

Committee on Sabbath Schools and Temperance Societies not being ready to report, requested longer time, which was granted.

On motion, called on Corresponding Messengers who were appointed to attend sister Associations, to report.

Elder Wm. A. Morris reported, Bro. John Ballard and himself attended the Moriah Association, and were cordially received.

A. N. Nicholson stated that neither Bro. A. W. Chambers nor himself attended the Sandy Creek Association, and rendered quite satisfactory excuses for their non-attendance.

Bro. B. H. Carter attended the Liberty Association, and met a welcome reception.

Elder J. Monroe reported that Bro. Daniel Graham attended the Welch Neck Association.

Elder J. Monroe reported that he attended the Cape Fear Association, and was kindly invited to participate in their deliberations.

Brethren Jacob Thompson and Jordan H. Cobb arrived from the Cape Fear Association, and were cordially received and requested to assist us in our business.

On motion, appointed Corresponding Messengers, as follows:

To attend the Moriah Association—Elder Wm. A. Morris and Bro. Jno. Broadaway.

To attend the Sandy Creek Association—Brethren John Leitch and David Boyd.

To attend the Liberty Association—Elder Sam'l P. Morton and Washington Russel.

To attend the Welch Neck—Elders John Monroe, James M. Thomas, and Bro. Thomas C. Dockery.

To attend the Cape Fear Association—Elders John Monroe and D. Hays.

To the Charleston Association, none would agree to go, therefore appointed Bro. Wm. A. Morris to write a Corresponding Letter.

The following Preamble and Resolutions were read, and after a short discussion, on motion, unanimously adopted:

Whereas, we, the Pee Dee Baptist Association, viewing, as we do, the great importance of a full attendance of the Ministers belonging to the different Churches composing this Association: And whereas, it frequently so happens that many are absent;

Be it therefore Resolved, That in future, *all* the Ministers belonging to the Pee Dee Association be respectfully requested to attend punctually.

Be it further Resolved, That the Churches composing this Association urge it upon their Ministers to punctually attend the annual meetings of this body.

Bro. Morris, who was appointed to prepare a Circular on the duties of Church members, stated that owing to his several engagements, and particularly being of late so much engaged in preaching at protracted meetings, he failed to perform that duty. The Association excused him. He recommended a portion of J. A. James's Church Members' Guide, commencing on page 122, on duties of heads of families, and ending on page 125, to supply a Circular, which was read, approved, and ordered to be printed. [*See Appendix.*]

On motion, appointed Elder Wm. A. Morris to write the Circular for next year.

The Association took a recess to allow the Committee on Finance to prepare their report. On re-assembling, the Committee on Finance reported $23 42½ cts. to defray the expense of printing and transcribing the Minutes.

Requested the Secretary to attend to the printing and distribution of the Minutes, and agree that he will have $5 for his services.

Called on Presbyteries to report. Whereupon, Elder Wm. A. Morris reported that himself and Elder Samuel P. Morton, on the 4th Sabbath in Nov'r last, Ordained Jonathan Wilkinson to the work of an Evangelist.

Elder D. Hays reported that himself and Elder J. M. Thomas, on the 23d day of September last, constituted a Church in the County of Anson, N. C., known by the name of Pleasant Grove.

Appointed Wm. Q. Beaty, Wm. A. Morris and James Benton, a Committee on Periodicals, and to examine Minutes from sister Associations, and report interesting matter.

The next meeting of this Association is to be held with the New Union Church, Montgomery County, N. C., to commence on Friday before the 3d Sabbath in October, 1844.

On motion, appointed Bro. D. Hays to preach the Introductory Sermon, to commence at 12 o'clock, and J. M. Thomas his Alternate.

On motion, appointed John Monroe to preach the Missionary Sermon, unless another can be procured at an early part of the meeting.

Took up two Queries sent from the Pee Dee Church, which were read, as follows: *Quere*—"What course should a Church pursue with a member who has removed to a distant part of the country, without obtaining a letter of dismission, and there remain for a number of years, and not communicate with the Church at any time, by writing or in any other way?" Again: "Suppose, after a lapse of some four, eight, or ten years, one or more of said persons should write to their relations to petition to the Church for a letter of recommendation, how should a Church act under such circumstances?"

On motion, agreed that Bro. Wm. A. Morris prepare an answer to the above Queries, and present the same to the Association on Monday next.

Adjourned until Monday, 10 o'clock. Prayer by Bro. Morris.

SABBATH, October 8.

Elder Wm. A. Morris commenced the services of the day from Prov., 6th ch. 6—8 v.: "Go to the ant, thou sluggard; consider her ways and be wise. Which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Elder William Q. Beaty followed, from Matt., 3d ch. latter clause of the 7th v.: "Who hath warned you to flee from the wrath to come." At the close of the discourse, a collection was taken up for benevolent purposes. Intermission of 30 minutes for refreshment was given, after which the congregation assembled, and Elder D. Hays preached from Isaiah, 1st ch. 18th v.: "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." The services of the day were quite weighty and solemn. The congregation was tolerably large and very attentive. We sincerely pray that the Holy Spirit may make the Word spoken the instrument of great good.

MONDAY, October 9—9 o'clock, A. M.

The Pee Dee Baptist Board of Home Missions met and proceeded to business, of which the following is a summary:—

Elder Wm. A. Morris prayed at the opening of business.

After the names of the members of the Board, sent up by their respective Churches, were enrolled, the meeting was organized by appointing Elder Wm. A. Morris Chairman, and A. N. Nicholson Clerk.

On motion, requested Bro. D. Hays (our Itinerant) to report, which is as follows:—

October 6, 1843.

To the Domestic Board of Missions connected with the Pee Dee Baptist Association:

Dear Brethren: It becomes my duty to lay before you an account of my labors as your Itinerant. Soon after your meeting in December last, I received a letter from Bro. Alexander N. Nicholson, in which he informed me that I was chosen to itinerate for your Association, which I accepted, and commenced my labors on the 14th February last. The Spring being disagreeable, congregations were small; but as the Summer came on, congregations increased, and a deep interest appeared to be manifested among them. The months of July, August, and September, I spent in protracted meetings, with Brethren Wm. A. Morris, Morton, Monroe, Wilkinson, Thomas, and others. At many of these meetings the Lord visited us by his Spirit, and made known his power in the forgiveness of sins. Christians were made to rejoice, mourners comforted, and sinners cut to the heart, and the cry extorted from many, What shall we do to be saved? and the Apostle's answer was given, Believe on the Lord Jesus Christ, and thou shalt be saved. O Brethren, the cause of Missions is

the cause of God, and we should feel bound to support it. I, for one, feel willing to spend and be spent in the good cause, and I hope my Brethren will never deny me the privilege.

I have operated for the Board 140 days, preached 110 Sermons, and Baptised 52 persons.

I have travelled in the Cape Fear Association 53 days, preached 50 Sermons, Baptised 48 persons, and received $59 60,—making in all 193 days, Baptised 100 persons, and preached 160 Sermons.

All of which is respectfully submitted. Dear Brethren, I tender to you my sincere thanks for the confidence you have reposed in me. May the blessings of God our Heavenly Father, the grace of our Lord Jesus Christ, and the fellowship of the Holy Spirit, be with you all. Amen.

D. HAYS.

The Treasurer reported the Churches subscribed,	$238 50
The Churches have paid,	125 00

And is paid over to the Missionary D. Hays.

Employed Bro. Hays the ensuing year, except one Sunday in each month, and agreed to pay him one dollar per day.

The next meeting of the Board to be held with the Bethel Church, Montgomery County, N. C., on Saturday before the 3d Sabbath in March, 1844.*

The Board adjourned.

The Association met according to adjournment.

Sung a hymn and proceeded to business.

Called on Committee on Sabbath Schools and Temperance to report. Report received; Committee discharged.

Committee on Periodicals and Corresponding Minutes reported. Report received; Committee discharged.

The Letter for the Charleston Association was read, accepted, and directed to the Moderator of that body.

On motion, agreed to have a summary of the proceedings of the Board appended with the Minutes, and that the portion of J. A. James's Church Members' Guide, which was ordered to be printed, be dispensed with, if the Minutes will be swelled too much. Left discretionary with the Secretary.

The Treasurer reported—collection on Sabbath,	$19 60
Received on Monday,	40
Making	$20 00

which is to be appropriated according to resolution in Oct. 1840, page 6.

Answer to the Queries from the Pee Dee Church are as follows:

Answer to 1st Quere.—In the case suggested, any Church would have the power and the right to exercise their discretion, either to exclude or forbear, as the nature of the case would appear to dictate.

Answer to 2d Quere.—In the case proposed, it would be prudent to require satisfactory evidence as to the good moral deportment of the applicant, before granting a Letter of dismission.

* We hope at the time proposed, all the Churches will send their subscriptions for the ensuing year by their member of the Board.

It is proposed and recommended to the Churches, that Saturday before the 3d Sabbath in May next be observed as a day of fasting, prayer, and humiliation, to Almighty God, for past favors, and for a general outpouring of the Holy Spirit, but more especially within the bounds of this Association.

Resolved, That the thanks of this body be presented to the inhabitants of this vicinity, for the very hospitable entertainment they have furnished this Association during its session. May the Lord abundantly reward them for their labors of love.

PLEASANT M. POWELL, *Moderator.*
ALEXANDER N. NICHOLSON, *Clerk.*

Note.—On Monday morning, received from Bro. Robt. Monroe one dollar, to defray expense of printing Minutes, which is added to the fund from Spring Hill Church.

APPENDIX.

Names of Ordained Ministers and the Churches to which they belong.

John Monroe and Patrick C. Connelly, Spring Hill; Nehemiah Tindal, Jas. M. Thomas, and Dwight Hays, Pee Dee; William A. Morris, Brown Creek; Samuel P. Morton and Jonathan Wilkinson, David's Creek.

Names of Licentiates and their respective Churches.

Lewis Park, Falls of Little River; B. H. Carter, Kendall's M. H.

P. S. For the Post Office addresses to the above names, see Tables of Statistics.

A TABLE, shewing the names of Churches, when Constituted, names of Delegates, Number of Members the preceding year, No. Baptised, No. Received by Letter, No. Restored, No. Dismissed by Letter, No. Excluded, No. Dead, No. of Members, and Contributions.

NAMES OF CHURCHES.	WHEN CONSTITUTED	NAMES OF COUNTIES.	NAMES OF DELEGATES.	No. of Members in 1842.	No. Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Expelled.	Dead.	Total.	Contribution for Minutes.
Pee Dee,	1785.	Anson.	D. HAYS and Malachi Sego,	162	100	6	4	24	2	2	245	$2 42
Rocky River,	1776.	Anson.	James Benton and Urias Staton,	68	3			1			70	2 00
Forks Little River,	1760.	Montgomery.	A. A. Leitch, George Allen and David Wright,*	152	6		1		6	2	151	2 00
Bethel,	2d Sat'y June 1805.	Montgomery.	Alsey Haley, Wm. M. Ballard and John Livingston,	41	18	1	1			1	65	2 00
Cartledge's Creek,	22d June 1823.	Richmond.	L. Webb, Jonathan Haley and Thomas C. Dockery,	80					4	3	73	1 50
Sharon,	3d Sab. Sept. 1826.	Richmond.	P. M. Powell, A. N. Nicholson, Tristram Bostick,*	49	21	4		1		2	71	2 00
New Union,	1832.	Montgomery.	Arch'd Graham, David Boyd and Reuben Morris,	54							54	1 50
Dover,	18th Sept. 1833.	Moore.	John Leitch, Wm. Owen* and Reuben Q. Allen,	74	4	2			6		72	2 00
David's Creek,	5th Sab. June 1834.	Stanly.	Not represented,	10							10	
Brown Creek,	1828.	Anson.	WM. A. MORRIS, John Broadaway, Benj. R. Pond,	72	19	2		1	2	1	89	2 50
Spring Hill,	1813.	Richmond.	JOHN MONROE, Peter Monroe, Duncan McMillan,	92						1	91	4 00
Kendall's M. H.,	5th Sab. May 1830.	Stanly.	Wm. Parker,* Howell Parker,* Washington Russel,	48					1	0	47	1 00
Ebenezer,	3d Sab. April 1836.	Stanly.	Wm. Palmer,* Wm. Solomon,* Wm. Hall,* [rec. a let.]	54		1				3	51	
Pleasant Grove,	23d Sept. 1843.	Anson.	Young Allen and Wm. Teal,								30	1 50
				956	171	16	6	27	21	15	1119	$24 42

Those marked (*) were absent; those in small capitals are Ordained Ministers.

A TABLE,

Shewing the names of Pastors and days of Conferences, names of Deacons, Clerks and Post Offices.

NAMES OF CHURCHES.	NAMES OF PASTORS, DAYS OF MEETINGS, AND CHURCH CONFERENCE.	NAMES OF DEACONS IN THEIR RESPECTIVE CHURCHES.	CLERKS, AND POST OFFICES.
Pee Dee,	James M. Thomas.——Saturday before 2d Sabbath.	S. Townsend, E. Covington, J. Thomas, S. Liles.	Sam'l Smith, Lilesville.
Rocky River,	Wm. A. Morris.——Saturday before 1st Sabbath.	James Benton.	W. J. Williams, Diamond Hill.
Forks Little River,	Eli Phillips.——Saturday before 1st Sabbath.	Jacob Jordan and Spencer Altum.	D. Wright, Pounding Branch.
Bethel,	Sam'l P. Morton.——Saturday before 2d Sabbath.	John Ballard and Alsey Haley.	Sol. M. Ballard, Lawrenceville.
Cartledge's Creek,	Patrick C. Connelly.——Saturday before 1st Sabbath.	Thomas Dockery and Leonard Webb.	Alf. Dockery, Dockery's Store.
Sharon,	Wm. A. Morris.——Saturday before 3d Sabbath.	A. N. Nicholson.	A. N. Nicholson, Bostick's Mills
New Union,	No Pastor this year; Elder D. Hays preaches for us.——Saturday before 1st Sabbath.	Benjamin Deberry.	Arch'd Graham, Lawrenceville.
Dover,	Eli Phillips.——Saturday before 3d Sabbath.	John Leitch and Edmund Phillips.	Alex'r Leitch, Caledonia.
David's Creek,	Samuel P. Morton.	John Fooks.	John Fooks, Albemarle.
Brown Creek,	Wm. A. Morris.——Saturday before 4th Sabbath.	William Butler and Lewis Parker.	Samuel Pond, Diamond Hill.
Spring Hill,	John Monroe.——Saturday before 2d Sabbath.	Daniel Graham and Duncan McMillan.	Robert Monroe, Montpelier.
Kendall's M. H.,	Samuel P. Morton.——Saturday before 4th Sabbath.	John Parker.	E. L. Parker, Kendall's Store.
Ebenezer,	Alfred Kinney.——Saturday before 1st Sabbath.	William Palmer and John Smith.	Sam'l S. Stone, Albemarle.
Pleasant Grove,	James M. Thomas.——Saturday before 3d Sabbath.	Stephen Coatney and Richard Allen.	Young Allen, Wadesborough.

DIGEST OF ASSOCIATIONAL LETTERS.

The Committee appointed to prepare a Digest of the Associational Letters, have had the subject under their consideration, and submit the following Report, viz:—

Pee Dee Church, Anson County.—This Church has for months been experiencing a gracious revival from the presence of the Lord. One hundred persons have been baptised upon a profession of faith in Christ during the past Associational year, and the revival is still going on. This Church is in favor of Missions, the Temperance cause, and all other benevolent objects. She has for her Pastor Bro. James M. Thomas.

Rocky River.—The condition of this Church is more favorable than what it has been for years gone by, having received a gracious visitation of the Spirit of late. She has a Temperance Society, lately formed, of about 50 members. Elder Wm. A. Morris is her Pastor this year.

Forks of Little River.—This Church complains (with a little exception) of living in a cold state. She is, however, at peace with her sister Churches, but is barely so at home. She complains of having had but little preaching during the past year, but claims as her Pastor Elder Eli Phillips.

Bethel.—This Church has experienced a gracious outpouring of the Spirit of the Lord, and many persons in their congregations rejoice in the liberty with which Christ has made them free. She has a Temperance Society of about 30 members, and is in favor of all the benevolent institutions of the day. She has for her Pastor Elder Samuel P. Morton.

Cartledge's Creek.—This Church is in a cold and languid condition, and has been for some time on the retrograde; but her Letter breathes a spirit that would bespeak better times. May the Lord revive her, and make her again a bright and shining light. She is in favor of Missions, Temperance, and all other institutions that have for their object the glory of God. Elder Patrick C. Connelly is her Pastor.

Sharon.—This Church has been in a cold and desponding condition, until about the first of August last, when she had a protracted meeting, which proved to be truly a refreshing season from the presence of the Lord. Christians were revived, and made to rejoice, and praise the Lord for what they had witnessed in the conviction and conversion of poor sinners. The revival is still in pleasing progress; many have professed religion, and many are still inquiring the way to Zion, with their faces thitherward. She is in favor of Sabbath Schools, Temperance Societies, and all other religious institutions. She has for her Pastor Wm. A, Morris.

David's Creek.—This Church not represented.

Dover.—This Church is about stationary. The members are in peace with each other. Elder Eli Phillips is their Pastor.

New Union.—This Church has had no accessions, but has experienced a considerable revival at a Camp Meeting which was held at their Church in August, and expects some to join her shortly. She is in favor of Missions, &c.

Brown Creek.—This Church of late has been visited by a gracious refreshing. She has been strengthened by numbers and influence, and her christian graces have been greatly resuscitated. She is in favor of the

benevolent institutions of the age, and has a large Temperance Society. Elder Wm. A. Morris is their Pastor.

Spring Hill.—This Church has had no accessions; she is in peace, but complains of a wintry state. May the Lord revive her, and add to her many precious souls, such as shall be saved. She is in favor of all benevolent purposes. Elder John Monroe is their Pastor.

Kendall's M. H.—This Church speaks of a glorious revival which they have experienced recently. They have had no additions to their Church, but many have found peace in believing. They expect many additions in a short time. They have for their Pastor Elder S. P. Morton.

Ebenezer.—This Church is in a cold and wintry state. May the Lord help them in their troubles and difficulties.

Pleasant Grove.—This Church was constituted on the 23d of September, 1843. It numbers 30 members, and is in the midst of a gracious revival. May the Lord add unto her numbers, until she shall be strong and active in the cause of our blessed Redeemer. She is in favor of Temperance, Missions, &c. Elder James M. Thomas is their Pastor.

Elder Dwight Hays is in the employ of the Pee Dee Association as a Missionary, and has labored with all the Churches, more or less, during the past year. Your Committee believe that his labors have been abundantly blessed, and that effort should be made to sustain him within the bounds of our Association.

All of which is respectfully submitted.

YOUNG ALLEN, *Chairman.*

REPORT ON SABBATH SCHOOLS AND TEMPERANCE SOCIETIES.

The Committee appointed upon the subject of Sabbath Schools and Temperance Societies, have had the subject under their consideration, and submit the following Report:—

As it respects Sabbath Schools, from the best information we have been enabled to obtain on the subject, we believe that generally they are on the decline within the bounds of our Association,—a thing much to be regretted, as we believe well conducted Sabbath Schools a great nursery for the Church.

As it respects Temperance, during the course of the last Associational year, this inestimable cause has received a new impulse, following which, many of the Churches and congregations have experienced a glorious revival of religion. Your Committee are of opinion, that, apart from Religion, there is no other object which should be more desired by the christian and philanthropist than the promotion of the cause of Temperance.

Be it therefore Resolved, That all the Churches and members composing this Association be requested to use all laudable means to put down entirely the use of intoxicating liquors as a common drink.

All of which is respectfully submitted.

D. HAYS, *Chairman.*

REPORT ON PERIODICALS, &c.

The Committee appointed upon Periodicals, and to examine Letters and

Minutes from other Associations, and report interesting matter, have had these subjects under consideration, and report:

That in their estimation, it is important to the interest of the denomination, that a well conducted Newspaper, of a religious character, should be sustained in this State: And therefore recommend to the patronage of our Brethren, and all others friendly to the Baptist cause, THE BIBLICAL RECORDER, printed in Raleigh, and edited by Rev. Thomas Meredith.

The Committee further report, that they find nothing of very great importance in the Minutes or Letters from other bodies.

All of which is respectfully submitted.

WM. A. MORRIS, *Chairman.*

TO HEADS OF FAMILIES.

The station occupied by such persons is exceedingly important, and therefore very responsible. We naturally look to the families of professing christians for the materials with which the "spiritual house" is to be repaired amidst the spoliations of sin and death. A large proportion of our members are the children of the righteous, and our Churches would be still more enriched with the fruits of domestic piety, if that piety itself were more ardent and more exemplary. It is impossible to urge in terms too strong, the sacred duties of christian masters, mistresses, and parents. Their influence on the prosperity of the Church is greater than is generally conceived, or can be fully stated. The duties of such persons are of a two-fold nature.

The primary ones, of course, relate to your children. It is the command of God, to train them up in the fear, and nurture, and admonition of the Lord. Let your first, and deepest, and most lasting solicitude be for the formation of their religious character, and the salvation of their souls. Let this regulate all your conduct towards them. Let it impel you to adopt a system of instruction and discipline which shall have a close and constant bearing on their moral and religious habits. Let it guide you in the choice of schools where they are to be educated; the families into which they are to be apprenticed. Act so as that they may clearly discern that your most ardent prayer, your most anxious concern, is that they may be truly pious. They should see this interwoven with all your conduct towards them; and behold a uniform, consistent, constant effort to accomplish this object. Let them hear it expressed in your advice and prayers, and see it manifested in all your arrangements. Alas! alas! how many children of Church members are there, who, if they were asked the question, "what is your father and mother's chief concern for you?" would be obliged to reply, "that I might excel in fashionable accomplishments, and make a figure in the drawing room." There appears to me to be, at the present moment, a most criminal neglect, on the part of christian parents, of the religious education of their children. Every thing is sacrificed to the lighter and more frivolous accomplishments of the female character, and to the literary and scientific acquisition of boys. But ought it to be so? Ought it not rather to be the one thing needful for our children, as well as for ourselves?

The christian who would carry on a system of religious education with success, should enforce it with all the commanding influence of a holy ex-

ample. Let your children see all the "beauties of holiness" reflected from your character, and the grand outline of christian morality filled up with all the delicate touches and varied coloring of the christian temper. The heathens had their Penates, or little shrines of their gods, which they kept in their own habitations, to remind them of the objects of their religious veneration and trust. Be you to your families instead of these household gods, by being lovely images of the great Jehovah. Let your children have this conviction in their hearts, "if there be but two real christians in the world, my father is one and my mother is the other." It is dreadful, but not uncommon for children to employ themselves in contrasting the appearance which their parents make at the Lord's table, and at their own; in the house of God, and at home.

Family Prayer should be performed with *great punctuality, constancy,* and *seriousness.* It is of course presumed that every christian does pray with his household. It should not be performed so late in the evening, that the family are more fit for sleep than devotion; nor so late in the morning, as for business to interrupt it. It should ever be conducted with the most solemn devotion, and never rendered tedious by extreme length. It should be very simple, and have *special* reference to the case of the children and the servants. That it might be performed with regularity, heads of families should rarely sup from home. It is a disgrace for a christian master or parent to be seen in the streets at eleven o'clock at night.

Professing christians should resist the entrance of worldly conformity into their families. Expensive entertainments, gay parties, vain and frivolous amusements, showy modes of dress, should be most cautiously avoided. Religion will not dwell amidst such scenes; her refined and spiritual taste is soon offended, and she retires.

A christian's habits should be simple and spiritual. If it be his aim to approach as nearly as possible to the manner of the world, without actually being numbered with its votaries, his children will be restrained with difficulty on the right side of the line of demarcation, and be perpetually longing and trying to push onward. The miserable efforts made by some professing christians, to be thought people of *taste* and *fashion*—to live half way between the tradesman and the gentleman—shows how ill they bear the christian yoke, and how nearly they are resolved to cast it away as an encumbrance. We should despise these things wherever we see them, if they did not prefer claims upon our *pity,* still stronger than those upon our *scorn.* When a worldly temper has crept into the circle of a christian Church, piety retires before it, and the spirit of error soon enters to take possession of the desolate heritage.

PLEASANT M. POWELL, *Moderator.*

ALEXANDER N. NICHOLSON, *Clerk.*

MINUTES

OF THE

THIRTIETH ANNUAL MEETING

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT PLEASANT GROVE,

ANSON COUNTY, N. C.,

OCTOBER 17—20,

1845.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1846.

MINUTES.

FRIDAY, October 17, 1845.

The Introductory Sermon was preached by Elder P. C. Connelly, from 84th Ps., 11th v.: "The Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

After a short intermission, the Delegates met. At the opening of business, Bro. B. H. Carter prayed.

Appointed Brethren D. Ingram and P. M. Powell Assistant Clerks.

Letters from the Churches were read, names of Delegates enrolled, and minuted the Statistics of the Churches. [*See Tables.*]

On motion, proceeded to the election of Moderator, by private ballot.

Elder John Monroe was duly elected.

The Association being organized, extended an invitation to Churches of the same faith and order to join us; whereupon, a Church known by the name of Mineral Spring came forward by her Messengers and Letter petitioning for admission. The Letter being read, on motion, was received into our body. Another Church, known by the name of Gum-Spring, was received,—both of Anson County, N. C.

Appointed the following Committees:

On Committee of Arrangement: Brethren D. Hays and D. Ingram, with the Moderator and Clerk.

On Committee of Finance: Brethren Y. Allen and John Ballard.

On Digest of Associational Letters: Brethren P. C. Connelly, D. Ingram, D. Hays, and P. M. Powell.

Committee on Sabbath Schools and Temperance Societies: Brethren P. C. Connelly, Sandford Liles, and John D. Green.

On motion, appointed A. N. Nicholson, J. Ballard, with the Deacons of this Church, a Committee to arrange the order of preaching during this meeting.

Adjourned to 10 o'clock to-morrow.

Prayer by Elder D. Hays.

SATURDAY, October 18.

Met according to adjournment.

At the opening of business Bro. John Ballard prayed.

On motion, called the names of the Delegates.

Read the Constitution and Rules of Decorum.

On motion, the proceedings of yesterday were read.

On motion, the Committee of Arrangement reported. Report received; Committee discharged.

Called on Corresponding Messengers to sister Associations to report. Whereupon, Elder D. Hays stated that himself, and those appointed to the Moriah, failed to attend; rendered satisfactory excuses: Bro. D. A. Boyd reported, that Bro. Alex'r Leitch attended the Sandy-Creek, but his own business at that time was such that he could not go, which he regretted. The Messengers to the Welch Neck attended, and were cordially received. Bro. D. Hays went to the Cape Fear, and met a warm reception;—the other Brethren rendered good excuses for their non-attendance. Those appointed to the Liberty Association did not go; the excuse they rendered was, their appointment was not inserted in the Minutes.

On motion, appointed Messengers to the following sister Associations:

To the Moriah, to be held at Deep Creek Meeting House, Anson County, N. C., governed by the first Sunday in Oct. 1846—Appointed Elders D. Hays, P. C. Connelly, Brethren Sherwood Rushin and Dixon Ingram.

To the Sandy Creek Association, governed by the 4th Sunday in Sept. 1846—Elder D. Hays, Brethren P. M. Powell and D. A. Boyd.

To the Welch Neck—Elders J. Monroe, D. Hays, Brethren A. Dockery, D. Ingram, Y. Allen and J. D. Liles.

To the Cape Fear, to be held at Porter Swamp, Columbus County, N. C., governed by 1st Sunday in Oct. 1846—Brethren J. Monroe, D. Graham, N. Leitch and Peter Monroe.

To the Liberty Association, to be held at Lick Creek Meeting House—Brethren A. Dockery, B. H. Carter, J. Ballard, Wm. Hall, and Elders S. P. Morton and D. Hays.

To the Charleston Association, appointed Elder J. Monroe to write a Letter.

Extended an invitation to Corresponding Messengers from sister Associations, and Bro. Benj'n Lanier, from the Liberty, came forward with Minutes for 1844, and participated in our deliberations.

On inquiry for a Circular Letter, ascertained there was none written. Appointed the Moderator, A. Dockery, and D. Ingram, to prepare some interesting subject to supply its place, and to be printed with the Minutes. Appointed Elder John Monroe to write a Circular for next year.

Committee on Periodicals—Appointed P. M. Powell, A. Dockery, and P. C. Connelly.

Committee to examine Minutes from other Associations, and report interesting matter—D. Graham, D. Hays, and E. L. Parker.

Took into consideration the Bible Cause. The Association adjourned to give place for the formation of a Bible Society.

Bro. P. M. Powell was called to the Chair, and A. N. Nicholson Secretary. In compliance with a request from last Association to the Churches, favorable to the formation of Bible Societies, Pee Dee, Springhill, and Cartledge's Creek formed Societies. Although the greater number of the Churches composing this Association neglected forming Societies, yet all are in favor of the plan proposed, (as reported

by Delegates.) A goodly number of Brethren and friends patronised the cause by their contributions, which, although small, entitled the donors to membership, in common with the Delegates from the above named Societies,—who organized themselves into an Associational Baptist Bible Society, auxiliary to the N. C. Baptist Bible Society, by appointing Bro. Dixon Ingram President; Brethren Alfred Dockery, P. M. Powell, Vice Presidents; Elder John Monroe Corresponding Secretary; A. N. Nicholson Recording Secretary; Bro. Auzey Pankey Treasurer.

On motion, agreed that the Treasurer be directed to send the money on hand, (and any which may be collected during this meeting,) to the Treasurer of the N. C. Baptist Bible Society, to be appropriated in that way which (in their judgment) may be deemed most beneficial to the interest of the Bible Cause.* Several appropriate and animating addresses were delivered. Adjourned to meet with the Association, in Oct. 1846, subject, however, to the call of the President.

Prayer by Elder B. Lanier.

The Association resumed its business, and, on motion, called on Presbyteries to report. Whereupon, Elder D. Hays reported, that Elder J. Monroe and himself, on Monday after the first Sunday in August last, did ordain Bro. P. M. Powell to the office of Deacon in Sharon Church. Bro. J. D. Green reported, that a Church, known by the name of Mineral Spring, was constituted in the County of Anson, N. C., on Saturday before the third Sunday in August last, by Elders Joel Gulledge and M. N. Strickland. Sandford Liles reported, that Elders P. C. Connelly and J. M. Thomas constituted a Church, known by the name of Gum Spring, in the County of Anson, N. C., on Saturday before the 4th Sunday in June, 1845.

Appointed the next meeting of this Association to be held at Kendall's Meeting House, Stanly County, N. C., 5 or 6 miles North of Albemarle, commencing on Friday before the 3d Sunday in October, 1846.

Appointed Elder D. Hays to preach the Introductory Sermon, and Elder S. P. Morton his Alternate. Appointed Elder J. Monroe to preach the Missionary Sermon on the Sabbath.

Adjourned to 10 o'clock, Monday. Prayer by P. C. Connelly.

SABBATH, October 19—10 o'clock.

The labors of this day were commenced by Elder P. C. Connelly, from Romans, xiii., 11—14: Knowing the time, that now it is high time to awake out of sleep, &c.: followed by Elder D. Hays, from Isai., liii, latter clause of 10th v.: Thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. At the close of the discourse, a collection was taken up for benevolent objects. After a short intermis-

* The sum collected is $30. It is presumed the reason why the contribution at present is so small, is, the donors prefer giving at their respective Societies, which will be done in future, and sent up by Delegates to the Association.

sion for refreshment, Elder J. Monroe preached from Heb., i, 1—3: God, who at sundry times and in divers manners spake in time past unto the fathers, by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also he made the worlds, &c.

MONDAY, October 20.

Met according to adjournment.

At the opening of business, Bro. J. Ballard prayed.

On motion, called the names of the Delegates.

Called on the Committee on the Digest of the Associational Letters to report. Report received. Committee discharged. [*For Reports, see Appendix.*]

Called on Committee on Sabbath Schools and Temperance Societies to report. Report received. Committee discharged.

Committee on Periodicals reported. Report received. Committee discharged.

Committee to examine Minutes and report interesting matter reported. Report received. Committee discharged.

Took up Resolutions. Preamble and Resolutions:

Whereas, it hath pleased the Supreme Ruler of the Universe, in the exercise of His holy providence, to visit many and large portions of our beloved country with a distressing Drought, and by this means blasting the prospects and cutting off the expectations of thousands in a temporal point of view,—thus furnishing strong proof that His wrath has been kindled against us for our iniquities. Our Heavenly Father, however, may have designs of mercy in the judgment of His Omnipotent hand,—it being His province to bring great good out of seeming evil. We humbly hope that He has used the chastening rod in love, and intends to impress deeply upon our souls our entire dependence upon him for all blessings, great and small, temporal and spiritual; and that He would have us to make, in humiliation, a confession of our transgressions, and in earnest, anxious, believing prayer, commit all our concerns for time and eternity into His gracious Almighty hands:

Resolved, therefore, That we recommend to all the Churches the observance of the Saturday before the 2d Sunday in January, 1846, as a day of Fasting, Humiliation, and Prayer; and let the exercises of the day be suitable to the distressing judgment referred to; and let us, as Churches and as a community, humbly begin the year with God, and let fervent prayer be made that our Heavenly Father may pour out upon us temporal and spiritual blessings in rich abundance.

The subject of Itineracy was brought forward.

Resolved, That this Association pay the balance due Bro. D. Hays for past services as Itinerant. [Whereupon it was settled by money, and $19 in pledges.]

Resolved, That we recommend the Board to procure an Itinerant to preach within the bounds of this Association, and that he be authorised to act as agent to collect funds to defray his own support.

Agreed, that the names of the members of the Bible Society, and sums contributed, be omitted in the Minutes, and print only a summary of their proceedings.

On motion, read a letter from an excommunicated member of Ebenezer Church, requesting the Association to send help to strive to set in order things that are wanting. Whereupon, on motion, a Committee of seven were appointed, viz: James Benton, P. M. Powell, John Broadaway, D. Hays, John Ballard, Arch'd Graham, and B. Chappell, to meet on Friday before the 1st Sunday in December next, at Ebenezer Meeting House, and labor with the Church, and strive to set in order things that are wanting; and report to next Association.

Agreed, that this Association, at the next meeting, (if deemed necessary,) alter the time of the Annual meetings.

The Committee of Finance reported—

From the Churches to defray expenses of Minutes,	$25 40
Contributions from individuals to aid in printing Circular,	1 92
Amount,	$27 32
Collection on Sabbath,	17 72

to be equally divided between the three objects of the N. C. Baptist State Convention, viz: Home and Foreign Missions, and Education Fund.

Resolved, That the thanks of this Association are due and are cheerfully tendered to the Church and friends in this vicinity, for their generous and christian hospitality to the Delegates and visiters during this meeting. May the choicest of Heaven's blessings ever rest on them, and that they may feel the confident assurances that their labor has not been in vain in the Lord.

Adjourned. Prayer by Bro. D. Hays.

JOHN MONROE, *Moderator.*

ALEXANDER N. NICHOLSON, *Clerk.*

APPENDIX.

Names of Ordained Ministers and the Churches to which they belong.

Nehemiah Tindal, Pee Dee; John Monroe, and P. C. Connelly, Spring-Hill; S. P. Morton and Jonathan Wilkinson, David's Creek; D. Hays, Brown Creek.

Names of Licentiates and their respective Churches.

Edward C. Morton, Bethel; B. H. Carter, Kendall's M. H.

P. S. For the Post Office addresses to the above names, see Tables of Statistics.

A TABLE, shewing the names of Churches, Counties, when Constituted, names of Delegates, No. Members the preceding year, No. Baptised, Rec'd by Letter, Restored, Dis. by Letter, Excluded, Dead, White Males, ditto Females, Slaves, Total, and Contributions.

NAMES OF CHURCHES.	WHEN CONSTITUTED	NAMES OF COUNTIES.	NAMES OF DELEGATES.	No. last year, 1844.	No. Baptised.	Received by Letter.	Restored.	Dismissed by Letter.	Expelled.	Dead.	No. White Males.	No. White Females.	Slaves.	Total.	Contribution for Minutes.
Forks Little River	1760.	Montg'y.,	John Allen, Wm. Coggin,* Aaron Wright,	149	3	...	1	10	...	2	35	60	7	102	$2 00
Rocky River,	1775.	Anson,	Uriah Stafon, Ransom Bryan, A. Turner,	86	1	2	...	2	...	1	14	29	3	46	3 00
Pee Dee,	1785.	Anson,	D. Ingram, J. D. Liles, Wm. T. Williams,	236	9	5	...	28	9	4	61	110	38	209	1 55
Bethel,	Sat. before 2d Sun. in June 1805.	Montg'y.,	J. Ballard, *E. C. Morton*, John Livingston,	78	5	2	...	12	...	1	...	....	...	72	1 50
Spring Hill,	Sat. before 2d Sab. in June 1813.	Richm'nd	JOHN MONROE, P. C. CONNELLY, Daniel Graham,	90	1	...	...	...	...	1	...	....	...	90	8 00
Cartledge's Creek,	22d June 1823.	Richm'nd	A. Dockery, C. C. Morgan,* A. W. Chambers,*	68	...	...	...	...	1	2	...	....	...	65	1 50
Sharon,	3d Sab. Sept. 1826.	Richm'nd	B. Chappel, P. M. Powell, A. N. Nicholson,	124	8	2	1	7	6	...	34	57	31	122	3 50
Brown Creek,	1828.	Anson,	D. HAYES, John Broadaway, Lewis Parker,	102	3	2	...	16	...	2	29	39	17	85	2 85
Kendall's M. H.,	5th Sab. May 1830.	Stanly,	*B. H. Carter*, E. L. Parker, Wm. Parker,*	51	...	...	...	2	...	2	...	....	...	43	1 20
New Union,	1832.	Montg'y.,	Arch'd Graham, J. Haywood,* John Dunn,	56	14	...	...	5	...	6	13	44	6	63	1 50
Dover,	18th Sept. 1833.	Moore,	Edmund H. Phillips, Wm. Owen, John Boroughs,	74	1	2	...	...	3	1	...	....	...	73	2 00
David's Creek,	5th Sab. June 1834.	Stanly,	Not represented,	9	...	...	...	...	...	...	...	....	...	9	.....
Ebenezer,	3d Sab. April 1836.	Stanly,	Wm. Hall, Joseph Pickler,* Daniel McLester,*	51	...	...	...	...	...	...	...	....	...	51	.....
Pleasant Grove,	23d Sept. 1843.	Anson,	Y. Allen, Wm. Carpenter, Joseph Allen,	48	4	1	...	1	1	1	...	....	...	50	1 50
Mineral Spring,	Sat. before 3d Sun. in August 1845.	Anson,	Thomas Smith, S. Rushen, J. D. Green,	.....	...	...	...	...	...	...	10	6	...	16	1 30
Gum Spring,	Sat. before 4th Sab. in June 1845.	Anson,	Sandford Liles, John Knotts,	.....	...	...	...	...	...	...	10	10	5	25	1 50
				1222	49	16	2	88	20	47				1121	$34 82

Those marked (*) were absent; those in SMALL CAPITALS are Ordained Ministers; those in *italics* Licentiates.

NOTE.—By comparing the returns from the Churches, it appears there are some mistakes in the number of members, either this year or heretofore, which may be seen by examining the Table and comparing the Letters. It is required of Clerks to be particular in making correct returns to the Association.

A TABLE,

Shewing the names of Pastors and days of Conferences, names of Deacons, Clerks, & Post Offices.

NAMES OF CHURCHES.	NAMES OF PASTORS AND DAYS OF CONFERENCES.	NAMES OF DEACONS.	CLERKS AND POST OFFICES
Forks Little River,	Eli Phillips.....Saturday before 1st Sunday.	Jacob Jordan and Spencer Haltum.	D. Wright, Simmons' Tan Yard.
Rocky River,	D. Hays.....Saturday before 1st Sunday.	James Benton, John Allen, and Robert N. Allen.	J. Broadaway, Hammond's Sto.
Pee Dee,	None at present.....Saturday before 2d Sunday.	James Thomas and Elijah Covington.	Samuel Smith, Lilesville.
Bethel,	S. P. Morton.....Saturday before 2d Sunday.	J. Ballard, A. Haley, and J. Livingston.	S. M. Ballard, Lawrenceville.
Spring Hill,	J. Monroe.....Saturday before 2d Sunday.	D. Graham, D. McMillan, D. McNeill, and Peter Monroe.	Robert Monroe, Montpelier.
Cartledge's Creek,	J. Monroe.....Saturday before 1st Sunday.	Thomas Dockery and Leonard Webb.	A. Dockery, Dockery's Store.
Sharon,	J. Monroe.....Saturday before 3d Sunday.	A. N. Nicholson, A. Panky, S. Townsend, P. M. Powell.	A. N. Nicholson, Bostick's Mills
Brown Creek,	D. Hays.....Saturday before 4th Sunday.	L. Parker, J. Broadaway, Wm. Butler, E. L. McLendon.	Samuel K. Pond, Diamond Hill.
Kendall's M. H.,	B. Lanier.....Saturday before 4th Sunday.	John Parker.	E. L. Parker, Kendall's Store.
New Union,	Eli Phillips.....Saturday before 4th Sunday.	Benjamin Deberry and D. A. Boyd.	Arch'd Graham, Lawrenceville.
Dover,	Eli Phillips.....Saturday before 3d Sunday.	John Leitch and Edmund H. Phillips.	Alex'r Leitch, Caledonia.
David's Creek,	B. Lanier.....Saturday before 1st Sunday.	John Fooks.	John Fooks, Albemarle.
Ebenezer,	Saturday before 1st Sunday.	J. Smith, W. Palmer, J. Calloway, and D. McLester.	Samuel S. Stone, Albemarle.
Pleasant Grove,	No Pastor at present.....Saturday before 3d Sunday.	Richard Allen and Stephen Coatney.	Y. Allen, Wadesborough.
Mineral Spring,	No supply.....Saturday before 2d Sunday.	S. Rushen and J. D. Green.	D. P. Gordon, Poplar Hill.
Gum Spring.	P. C. Connelly.....Saturday before 4th Sunday.	Sandford Liles.	Address S. Liles, Lilesville.

DIGEST OF ASSOCIATIONAL LETTERS.

The Committee appointed to prepare a Digest of the Associational Letters, submit the following Report:

1. *Forks of Little River.*—This Church complains of coldness, until of late she has enjoyed some refreshing from the Lord; she earnestly requests an interest in your prayers.

2. *Rocky River*—complains of coldness, but states that some few have presented themselves from time to time, requesting the prayers of God's people. This Church begs to be remembered at a throne of grace.

3. *Pee Dee*—has had great affliction during the Associational year, but she enjoys peace and union among her members. She solicits the prayers of the Association. O, Lord, deliver her out of all her afflictions.

4. *Bethel.*—This Church has had a few additions by Baptism; there are still inquiring souls among them. She asks our prayers.

5. *Spring Hill*—has continued to enjoy peace and harmony. Regular prayer meetings are kept up on every Wednesday night. Efforts have been made, to some extent, to sustain the Bible and Foreign Mission institutions.

6. *Cartledge's Creek*—has nothing cheering to relate in regard to a revival of religion, but has recently formed a Bible Society.

7. *Sharon*—complains of her spiritual poverty, but manifests a disposition to do something for the cause of Christ. She highly recommends the Itinerating system.

8. *Brown Creek*—has nothing very interesting to communicate, only has a flourishing Temperance Society numbering 210 members, and keeps up a regular prayer meeting twice a month.

9. *Kendall's.*—This Church speaks of having had an interesting Camp Meeting, and appears to enjoy christian union.

10. *New Union*—speaks of having refreshing times the past year. She has had an accession of 14 members. There are still mourners in her congregation; and a few have professed a hope in Christ of late.

11. *Dover*—communicates nothing of interest, with the exception of having monthly preaching.

12. *David's Creek*—was not represented.

13. *Ebenezer*—appears to be in a languishing condition.

14. *Pleasant Grove*—has nothing of interest to relate, with the exception of large and attentive congregations.

15. *Mineral Spring.*—This Church, though recently constituted, breathes a spirit of love and devotion to the cause of Christ.

16. *Gum Spring.*—This Church was constituted last June. Nothing of interest to relate, with the exception of large and attentive congregations.

All of which is respectfully submitted.

P. C. CONNELLY, *Chairman.*

REPORT ON SABBATH SCHOOLS AND TEMPERANCE SOCIETIES.

The Committee to whom was referred the subjects of Sabbath Schools and Temperance Societies, report: From the Associational Letters, your

Committee have been enabled to derive but little information upon these interesting subjects, but have come to the conclusion that both are on the decline. But we are happy to state that both these institutions, among some of the Churches, have their warm and ardent friends. And we do earnestly recommend to the brethren and friends of both these institutions, to double their diligence in making a persevering effort to advance their interest. And we hope that none of our friends and brethren will conclude, that because they can do but little, they will do nothing in forwarding Sabbath Schools and Temperance Societies, inasmuch as every little is a help.

All of which is respectfully submitted.

P. C. CONNELLY, *Chairman.*

REPORT ON PERIODICALS.

The Committee appointed upon Periodicals have had the subject under consideration, and submit the following report: The Scriptures teach us that it is our duty, as well as our privilege, to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To do this, we must live in the use of the means which are put in our power; for if we neglect to use those means, we must remain ignorant—not answering the design of God—and drag out a miserable existence, useless to ourselves and our fellow beings, whose happiness it is our duty to promote, for time and eternity. A well cultivated mind is highly necessary, and of great use to all classes and occupations in life, and none more so than the christian, for all earthly objects will soon pass away. Therefore, we should study to make ourselves the most useful in promoting the happiness of our fellow beings, after they shall have done with the things of this world. Your Committee are of opinion, therefore, that a well conducted Religious Periodical, carefully read, is as well, and perhaps better calculated to inform the mind, than any (apart from the Bible,) with which we are acquainted. We have many publications in our denomination, in various parts of the United States, which are well worthy of our patronage; but none more so than the "Biblical Recorder." Your Committee with pleasure recommend this paper to all our Baptist brethren, as a useful and interesting publication, whose very worthy Editor has merited and well deserves our thanks, for his zeal and indefatigable exertions in opposition to many heresies and departures from the long established principles of the Gospel, and usages of our denomination. Your Committee will conclude by submitting the following resolutions:

Resolved, That the Pee Dee Association highly approve the course of Rev. Thomas Meredith, Editor and Publisher of the "Biblical Recorder," published in the City of Raleigh, for the firm, unwavering, but dignified manner, in the course he has taken on the various important subjects which have been agitated by our Baptist friends in the Northern portion of the United States.

2. *Resolved*, As a requital, and in approbation of his firm and manly course, that we cordially recommend, and pledge ourselves to use our

influence in promoting, the more general circulation of the "Biblical Recorder" within the bounds of our Association.

All of which is respectfully submitted.

P. M. POWELL, *Chairmun.*

REPORT OF COMMITTEE ON MINUTES, &c.

The Committee appointed to examine the Minutes of Corresponding bodies, and report interesting matter, submit the following:

The Sandy Creek Association, amongst many other interesting measures, organised an Associational Bible Society, the noble object of which is to aid in the circulation of the Holy Scriptures in all lands.

In the Journal of the Proceedings of the Baptist State Convention of Alabama your Committee find on record the following important communication:

"*Mr. Jenkins' Letter.*—I am yet alive—a poor, almost a deaf and blind creature,—the only one left, except a grand-daughter, of all my white family. What proof that the race is not to the swift, nor the battle to the strong! Why am I left behind? Is it because I am unfit to go? Or is it because God has something yet for me to do? In either case I ought to be content to stay a little longer. But oh! I do look forward with interest to that period when I hope to see the Saviour, and join the assembly of the spirits of the just made perfect. Pray for me, dear Brethren, that I may be preserved by the mighty power of God through faith unto salvation.

"I send you *One Thousand* Dollars. Two Hundred Dollars to assist indigent young men preparing for the Ministry; Two Hundred Dollars to aid the American and Foreign Bible Society; and Six Hundred Dollars to spread the Gospel in Burmah.

"WM. JENKINS, Sen'r."

DANIEL GRAHAM, *Chairman.*

NOTE.—Some of the Churches have added to their Contributions to defray the expense for Minutes since the meeting of the Association, as may be ascertained by comparing Report of Committee of Finance with the List of Contributions in Table.

CIRCULAR LETTER.

EXTRACTS FROM A WORK ON

"THE MODE AND SUBJECTS OF BAPTISM,

By Miles P. Jewett, A. M., late Professor of Rhetoric and Oratory in Marietta College, Ohio, and a licensed Minister of the Presbyterian Church."

INTRODUCTION.

Extracts of a Letter written by the Author a few days after his Baptism.

Marietta College, June 28, 1838.

"Perhaps you know I have preached for about two years past to a Presbyterian church in the country. Some eighteen months ago, an elder of that church became a Baptist. On the occasion of his baptism, a sermon was preached by Rev. Hiram Gear, the Baptist minister in Marietta. This sermon disturbed several members of my church, and the session requested me to preach on baptism, in reply. I declined, saying, the best way to manage the excitement was, totally *to disregard* it; pleading my duties in college &c. Soon the session applied to me a second time, insisting that I *must* preach on the subject; several members of the church were in trouble, and *a discourse must be delivered.* Finding that the interest in the subject was not likely to die by *neglect* on my part, I told the church I would prepare a discourse as soon as practicable, and begged them to remain quiet, till they should hear what I might have to say.

Thus compelled to write, I determined to go into an original investigation of the whole matter, proceeding just as if I had never heard or read any thing on either side, and endeavoring with a spirit of candid and prayerful inquiry, to seek after the mind of Christ. I began my researches, by reading Professor Stuart on *Baptizo*, the ablest Pædo-Baptist work on the philology of the subject. The inquiry was, *What does Christ mean*, when he commands his ministers *to baptize?* I was soon astonished to find in Stuart's investigation, proof so strong that the word in its literal, ordinary sense, universally means *to immerse*, *plunge* or *dip*. It looked as if, with this fact before him, the learned Professor ought to have become a Baptist. I was alarmed, and would have given up the inquiry, but could not. I laid aside Stuart, and entered upon an investigation of the original Scriptures, relative to the language used respecting the ordinance. I also examined Josephus, and the classics, so far as I had the means. The further I prosecuted my inquiries, the strong-

er was the evidence, in favor of Baptist views. Thus passed some months. The people had become tired of asking after my sermon on baptism, but my conscience would not now suffer me to abandon the investigation. I therefore continued to it, as other duties permitted, all my powers, till I was compelled to admit, as a philologist and interpreter of the Bible, that *immersion, and that only, is the baptism which Christ enjoins.*

Afterwards I took up infant baptism, and here I found myself in clouds and darkness, I wandered about in the fogs with which writers have shrouded the Abrahamic covenant, the connection between the Old and the New dispensations, the substitution of modern for ancient rites and ordinances, the obscure passages of Ecclesiastical history, bewildered and perplexed—all, as I now believe, because I would not trust to the *word of God*, to guide me to *God's Institutions.* I conversed with my Pædo-Baptist friends, I prayed, and wept, and groaned. I would lay down the subject for weeks, then resume it, till, some three or four months ago, I was obliged in the fear of God to conclude, that none, but *believers in Jesus, have a right to the ordinances of Jesus.*

I lay no claim to infallibility, but if I am wrong, I am *conscientiously* so—I am so after a most laborious and protracted search for truth. I have acted also in opposition to all the prejudices of early years—of classical and theological study; prejudices confirmed by twelve years' connection with a Pædo-Baptist church, during six of which I acted as a minister of Christ. And not only my church relations, but all my literary associations, my family connections, and my temporal interests, have combined to withhold me from the result to which I have come. These I cheerfully sacrifice to convictions of truth and duty."

EXTRACTS,

From two "Sermons" on the Mode, and subjects of Baptism.

The Mode.—Matt. 28: 19.—When the Lord Jesus Christ had finished the work assigned him on the earth, and was about to ascend to the right hand of the Majesty on high, he addressed the Apostles in the words of the text,—thus charging them with the great duty of making disciples of all nations, and of introducing them into the visible church by the ordinance of baptism. "Go, teach"—or, more in conformity with the original,—*make disciples* or christians of—all nations, baptising them in the name of the Father, &c.—i. e. into subjection and obedience to the Father, the Son, and the Holy Ghost. This is the grand commission, under which the ministers of Christ, in every age have gone forth, preaching the glad tidings of salvation. This is the great law of the church, as Baxter calls it, under which the heralds of the cross are every where, and throughout all generations, to organize the churches of Christ, and receive men to the privileges of the christian communion. This being the case, we should naturally expect to find the words of the commission clear and decisive, both as to *the persons who* should be enrolled among christians, and as to *the manner in which* they should be initiated into the company of the disciples. On both these points, we should expect the will of the FOUNDER of christianity to be clearly made known; and we should anticipate, that the instructions given by the Divine Au-

thor of the christian system for the organization of the church, should be so plain, and so precise, that his ministers, acting as his agents and representatives, could not easily mistake their duty. But, unhappily, however intelligible may have been the directions of our Saviour in the estimation of those to whom the language of the commission was originally addressed, and however uniform their practice, there has existed for many centuries a diversity of sentiment in this matter. Some maintain, that *the baptized infant children* of believers are proper members of the church of Christ; and that ordinance of baptism is duly observed, by the application of water in *any manner*, and to any extent, however limited: while others believe, that the Scriptures represent *the immersion of a professed believer* in the name of the Trinity, and *that only*, to be the Christian baptism.

Having, after a protracted, and, I trust, prayerful and impartial examination of the whole subject, been led to embrace the latter view, I proceed to give some reasons for believing it agreeable to the scriptures of truth.

The first question which presents itself to our consideration is, *what is christian baptism?* Observe, the question does not relate to any *mode* of baptism; it is *not*, whether baptism may, or may not, be performed, in this or that *manner:* the question is, what is baptism itself?

The position which I shall endeavor to sustain in this discourse, is this: *the immersion of the subject in water is essential to the ordinance.*

1st. This is evident, in the first place, *from the meaning of the terms* which Christ uses, when He enjoins the Rite of baptism. "Go teach all nations, *baptising* them, &c. The Greek for baptising is, *Baptizontes*, a participle of the verb Baptizo. This word is derived from Bapto, which primarily means to *dip, plunge, or immerse*, into any thing liquid. For its secondary signification, Bapto has to *dye*, a signification growing out of the primary idea, inasmuch as dyeing was originally performed by dipping the thing to be dyed, into the coloring matter. Hence the word in the first instance, was used to designate dyeing by dipping, and afterwards the signification was extended so as to denote dyeing *in any manner*. But it is only the primary signification of Bapto, *to dip, plunge, immerse*, which I am to notice, because it is in this signification only, that it modifies *Baptizo*. This is apparent from the facts, that Bapto is never applied to the ordinance of baptism, and Baptizo never signifies to dye, Bapto, then, has two meanings, the primary to dip; the secondary to dye. Baptizo, in the whole history of the Greek language, has but one meaning. It signifies to dip or immerse, and *never has any other meaning*. "Each of these words, therefore, has a specific province, into which the other cannot enter; while there is a common province in which either of them may serve. Either of them may signify to dip, generally; but the primitive cannot specifically express that ordinance to which the derivative has been appropriated; and the derivative cannot signify to dye, which is a part of the province of the primitive."

That both of these words mean to dip, plunge, immerse, "*all Lexicographers and critics of any note are agreed*," says Prof. Stuart. If any person is disposed to question this, he can satisfy himself by examining places in which the words occur in the Greek." "I have never been

able to discover a single passage, which authorises me to abandon the ground just taken."

2nd. "The *places* selected for the *administration* of the ordinance, and the *circumstances* connected with the instances in which it is particularly described, clearly indicate immersion. "John the Baptist did baptise in the wilderness, * * * and there went out unto him all the land of Judea, * * * and were all baptised of him in the river of Jordan. Here it is expressly asserted, that those who resorted to John, were baptised by him in the river Jordan. Prof. Robinson, a Pædo-Baptist, and the learned author of the Lexicon of the New Testament, translates the Greek particle, in or into, in all the instances in which John's baptism is spoken of. Christ was baptised in Jordan, or, as Prof. Robinson translates, *into the river* Jordan.

When John was baptising in Enon, it is expressly stated, that he chose that place, *on account of the facilities there found for baptising.* "And John also was baptising in Enon, near to Salim, because there was *much water* there: and they came and were baptized," John 3: 23. The sense of the passage is plain and obvious, and, controversy out of the question, no difficulty could have been raised on it."

The Passage which next claims our attention under this head, is found in Acts 8: 36—39. "As they went on their way, they came unto a certain water, * * * and they went down both into the water, both Philip and the eunuch; and he baptisd him. And when they were come up out of the water," &c. Now, here I ask, as before, *why* did Philip and the eunuch *go down both into the* water, if it were not that he might *immerse* him? But it is said, the preposition here rendered *into,* is often translated *to,* and it may be read, they went down both *to* the water. But I ask again, why did they even go *to* the water, if an immersion were not to be performed." "A person of rank, like the eunuch, would doubtless have a train of attendants, and would be furnished with water abundantly sufficient for sprinkling or pouring. Why, then, did the eunuch wait, as they rode along, till they came unto a certain water? And why, when arrived at that body of water, did they alight from the chariot, and go down both into, or even *to* the water? It is difficult to answer these questions except by admitting immersion in this case."

3d. Various allusions to the ordinance in the scriptures, and the figurative applications of the word, baptism, confirm the justness of the position assumed.

The first passage I notice is, 1 Cor. 10: 2, And were all baptised unto Moses *in the cloud and in the sea.* The language is here figurative, and is intended to represent the Israelites, not as being literally baptised, but as submitting themselves to the special authority and guidance of Moses, as christians when baptised, submit themselves avowedly to Christ. By baptism, christians avow their confidence in Christ, their choice of him, and their subjection to him, in all the offices which he sustains. Now, as christians, in making their profession of allegiance to Christ, are surrounded with water, so the Israelites, when signally showing their allegiance to Moses, by passing through the red sea, were surrounded with water. The language is figurative and can be explained only on the principle, that baptism was performed by immersion. Arch-bishop New-

come remarks, "They were figuratively and typically baptised: they were led to acknowledge the divine mission of Moses, through these miracles expressive of *baptism*. Dr. Bloomfield adds, "The material of the cloud and sea, being nothing but water, was well adapted to express this typical representation of baptism. Dr. Stuart admits, that it has a reference to *surrounding*. Well may this admission be made, the sea being on each side, and the cloud above them. Thus the cloud hung over their heads, as the water over those that are immersed; and the sea encircled them on every side, as the water is around those who are baptized."

"Another figurative aplication of the term is found in the words of our Saviour, Luke 12: 50. "I have a baptism to be baptised with, and how am I straitened till it be accomplished." The sense is "I am about to be *overwhelmed* with sufferings, and I am greatly distressed with the prospect of them."

So in Mark 10: 38, 39. "Are ye able to drink of the cup that I must drink, and to be baptized with the baptism with which I am baptized?" The meaning is the same as in the last passage; "Can ye indeed take upon you to undergo, patiently and submissively, sufferings like to mine—sufferings of an overwhelming and dreadful nature?" The intense and overwhelming sufferings endured by the Saviour in Gethsemane, and on the cross, point us at once to the radical meaning of the word he employed. It is a word strongly expressive of the greatness and abundance of the agonies he endured. We see the Redeemer, "sunk in deep waters of affliction," "the waves and billows of anguish roll over him," and any idea short of a *complete immersion* is tame and insipid. Dr. George Campbell, a Scotch Presbyterian, who has given us a valuable translation of the Gospels, with learned critical notes, translates thus, "I have an *immersion* to undergo, and how I am pained till it be accomplished!" And Dr. Doddridge, renders it, "I shall shortly, as it were, be *bathed* in blood, and *plunged* in the most overwhelming distress."

The last passage which I shall refer to under the present head, is found in Rom. 6: 3, 4. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore *we are buried* with him by baptism into death; that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." This passage has always been supposed to have an important bearing on the subject before us, and no wonder, when it is conceded by eminent Pedo-baptists themselves, that, "the mass of unprejudiced readers" would perceive in it "an allusion to the practice of baptising by immersion." Believing it to be decisive in its character, I shall endeavour fully to illustrate its meaning and force.

"The expressions, *baptized* into Jesus Christ, and *baptized into his death*, require explanation. The first means, to be baptized *into an acknowledgement of Jesus Christ*, with an implication of subjection, or discipleship, to him. So to be baptized into the death of Christ, is *to be baptized into an acknowledgement of his death*, and *into an acknowledgement of the obligations resulting from that death.*"

"The design of the Apostle in the first part of the chapter was, to

meet an objection which might be raised against the statements of the preceding chapter. In that chapter he had largely shown that the grace of God vastly superabounds over the sins of men; and that the abounding of sin had proved an occasion of the superabounding of divine grace. If this be the case, some one might say, may we not still go on to sin, so that the grace of God, may be still more abundantly exhibited. The apostle's reply is very simple and clear. It consists of two parts. 1. The internal character of christians forbids such an objection; *they are dead to the influence of sin.* 2. Their external profession of Christianity opposes it; *by their very baptism, they have, as being dead to sin, symbolically been buried and raised up again,* thus making an acknowledgement, that as Christ was buried and rose again, to a heavenly life, so they, as his followers, having by baptism been buried and raised again, were bound to lead a new, a spiritual life." [Ripley's Examination.] Dr. Bloomfield, one of the most profound living biblical scholars of Great Britain, and highly commended by Prof. Stuart as a learned and judicious critic, gives this paraphrase of the words, "buried with him by baptism:" "We have been thus buried in the waters of baptism." He adds, "There is a plain allusion to the ancient custom of baptism by *immersion.*" The words "buried with him by baptism," will continue to make, as a Pedo-baptist writer says they have heretofore made, "more Baptists than any other passage in the Bible." The Spirit of God, through this commentary of the great Apostle, enables all men to judge for themselves in this matter. While the learned are contending about the meaning of (baptizo,) and the force of certain Greek prepositions, let those who are unacquainted with the original, turn to these allusions to the ordinance, and they will here see the definition which the Holy Ghost has given to the words in debate."

BAPTISM.

Its Subjects.—Text, Matt. 28: 19, 20. Having considered *what is baptism,* I am now to inquire *to whom* is this ordinance to be administered? It may be regarded as certain, that a simple-minded reader of the New Testament, uninfluenced by previous instruction, or by any early associations, would never suspect, that any other persons *than those who believe,* are to be baptised. In accordance with this sentiment, are the concessions of the advocates of the baptism of infants, many of whom admit, with Dr. Woods, that "*We have no express precept, or example, for infant baptism, in all our holy writings.*" *Commands,* or plain and certain examples, in the New Testament, relative to it," (infant baptism,) says Prof. Stuart, "I *do not find.*" Martin Luther says, "*It cannot* be proved by the Sacred Scriptures, that infant baptism was instituted by Christ, or begun by the first christians after the Apostles." Neander says, "That Christ did not establish infant baptism is certain." Rosenmueller, Tholuck, Winer, De Wette, and others, while they assert that the primitive baptism was immersion, declare with equal decisiveness, that infant baptism was unknown in the days of the Apostles.

Such being the state of the case, *the burden of proof* rests on those who maintain that infant baptism ought to be practised. As the prac-

tice is now extensively adopted, a claim might indeed be set up in its favor, as "an existing institution;" but any presumption which might be urged in its behalf on this ground, is *rebutted* by the stronger presumption, that had Christ intended so important an ordinance, as the *Rite* initiating its recipients into the christian Church, should be extended to infants, he would have left, in the inspired writings, some *distinct intimation*, at least, of his will. But *not one* such can be found.

I proceed to suggest some reasons for thinking *the baptism of believers to be the only gospel baptism.*

1. This is evident, in the first place, from *the spiritual nature of the christian dispensation.* The great characteristic which distinguishes the present economy from that which has vanished away, is its *spirituality.* The ecclesiastical constitution which commenced in the family of Abraham, and was fully organized by the ministry of Moses, was not only religious, but political. Church and State were then one, for the civil government was then a Theocracy. It embraced all who were natives of Judea. To be a member of the Jewish Church, and a subject of the civil government, was the same thing; for to the Church God held a political relation. But to the christian Church God holds no political relation. Though the Son is King in Zion, and wields a mighty sceptre, yet he rules by a spiritual, not a civil sway. If, then, the kingdom of Christ is strictly spiritual; if the subjects of it "are born not of blood, nor of the will of the flesh, nor of the will of man, but of God;" if they are not to say within themselves, we have Abraham to our father, because God is able of the very stones to raise up children unto Abraham —then how incongruous is it with the nature of that kingdom, to give one of its sealing rites to those who can furnish no evidence of a spiritual regeneration, and who are connected with the subjects of it, only by ties of natural or civil relationship. What a confounding is this of the relations of nature and of grace, of the claims of the flesh and of the spirit, of the immunities of the Church and of the world.

2. The significancy of baptism, and the obligations under which its reception lays its subjects, afford conclusive proof that it should be applied only to believers. On examining the acts of the Apostles, we find baptism every where regarded as a *public profession of faith* in Christ. As soon as a person was baptised, he was called "a saint," a "disciple," a "believer." So by baptism, we sacredly bind ourselves to believe the doctrines of the Saviour, to obey his precepts, to lead pious, godly lives, after his example. Peter calls baptism "the answer of a good conscience toward God." The meaning of the word here rendered "answer," is, *engagement*, *pledge*, or *promise*, and so denotes any solemn obligation which one assumes before God. Obedience in baptism, gives a beautiful and strong expression to the feelings of the christian who can say:—

> "Were the whole realm of nature mine, that were a present far too small;
> Love, so amazing, so divine, demands my soul, my life, my ALL."

The baptism of believers, and that only, can meet the representations here given. Infants cannot profess their faith, or put on Christ, or acknowledge their obligations to maintain the answer of a good conscience, or practice the self-devotement which is required of the baptised. And

yet all these are exhibited in the New Testament as *essential to the nature* of baptism.

3. We have seen from the spiritual nature of christianity, and from the significancy and uses of this ordinance, that baptism is, in its nature, adapted to believers only. If any doubt yet remains, as to the duty of confining it to believers, all uncertainty will be removed by considering the bearing of *the Apostolical* commission on this subject: "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe ALL THINGS whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world." This is the LAW under which the ministers of Christ are instructed to go forth, as the agents and representatives of the Lord Jesus, and by their instrumentality, convert men, receive them into the Church by baptism, on a profession of their faith, and afterwards instruct them into the knowledge of Christ's commandments; this is the *law*, established by the King in Zion for the forming and organizing of Churches. The words of A LAW should always be precise and readily understood. If the Legislature order the raising of an army, they *describe* the class of men who shall be *enrolled*, (say, able-bodied men from 18 to 45 years of age,) and the *manner* in which the *enrollment shall be made*. So the law of Christ under consideration. There are three things which our Lord distinctly enjoins, namely: to make disciples, or christians, to introduce the disciples (Mark 16: 16, called *believers*,) into the Church by baptism, and to instruct the baptised into all the duties of the christian life. Can any thing be *plainer*, than that this law authorises the baptism of believers only? But it is said, the directions of Christ here refer only to "those who are capable of believing," and the language "does not forbid" the baptism of infants. True, these directions command none but believers to be baptised, and we see good reason for this, in the considerations heretofore suggested, relative to the import and effects of baptism. But further, the terms of the commission, while they enjoin the baptism of believers, do, *most certainly, exclude the baptism of any but believers*. If I commission my agent to purchase for me a lot of Webster's *large* dictionaries, does he not violate his instructions, if he also buys on my account a lot of the abridgements? But, he says, "you did not *forbid* the purchase of the abridgements." Did not *forbid* the purchase! I answer—it was not necessary for me to insert in your commission a *prohibition* against purchasing other books. Your instructions were *definite*, and when I directed you to buy the large books, you must have known you had no authority to buy *small* books; you have done it at your own risk.

With reference to Mark 16: 16, "He that believeth and is baptised, shall be saved; but he that believeth not, shall be damned," it is said, "if we infer that a person must actually believe, else he cannot be baptised, we must also infer that he must actually believe, else he cannot be saved; hence infants cannot be saved. Certainly, if there were no way of saving infants but by [believing] the Gospel, this conclusion is inevitable. The gospel saves none but by faith. But the gospel [as requiring belief] has nothing to do with infants, nor have gospel ordi-

nances any respect to them. The gospel has to do with those who hear it. It is good news; but to infants it is no news at all. They know nothing of it. The salvation of the gospel is as much confined to believers, as the baptism of the gospel is. None shall ever be saved by the gospel who do not believe it; consequently, by the gospel no infant can be saved. Infants are saved by the death of Christ, but not by [believing] the gospel, not by *faith*. They are to be regenerated, but not by the gospel; they must be sanctified for Heaven, but not through the truth revealed to man. The position is therefore good; none can be saved by the gospel, but such as believe the gospel; none can be baptised with the baptism of the gospel, but such as believe the gospel. There is no exception in either case."—*Dr. Carson.*

"In the progress of these" remarks, "it has been shown, it is hoped, that *immersion is essential* to christian baptism—that *infant* baptism cannot be defended, either from the scriptures of the New Testament, or from analogy, or from antiquity; while the *baptism of believers only* is demanded by the spirituality of the gospel dispensation, by the design of the ordinance, and especially and absolutely, by the terms of Christ's commission. I conclude with some practical observations.

And in the first place, let me address those who have already submitted themselves to the ordinance of baptism, according to Christ's appointment:—"It is our happiness, my brethren, to feel an unshaken confidence, that we are standing on scriptural ground. We have known our Master's will, and we have been baptised. We have found that his yoke is easy, and his burden light. In obeying we have had a sweet consciousness of his approbation. And when, from time to time, we have had occasion to gather around the baptismal waters, we have had some awakening of salutary recollections, some renewing of solemn vows, some increase of faith, some foretaste of the glory that shall be revealed. Happy, thrice happy would it be for our own souls, for the Church of Christ, for the honor of our Lord in this ordinance, and for a perishing world, were we to recur constantly to first principles; and always bear in mind *the obligations of the baptised.*

"Yes brethren, we have been convinced, that we, being dead to sin, as he died a sacrifice for sin, should, in our baptism, acknowledge ourselves obligated to the Father, and the Son, and the Holy Ghost, to rise to a new and holy life, as he, to whose sufferings we owe our deliverance from sin and condemnation, rose from the dead, and as we hope for a glorious resurrection, when the trumpet of the archangel shall sound. We have acknowledged our obligations. Heaven and earth have witnessed. Christians living in error on this subject, and attached as men naturally are, to what has been handed down from their fathers, have marked us, and the men of the world have marked us. He who has loved us and died for us, has taught us to endure patiently the unfavorable opinions and representations of men. "Blessed are ye, when men shall say all manner of evil against you *falsely* for my sake." From his throne on high he looks down this day on all the baptised; he looks down on us, and seems to say, "I am he that *liveth*, and was *dead*, and behold, I am *alive forevermore.*" To you I have given to know my will, and to hope for eternal life, through my death. Into my death, ye have

been baptized. Created anew, ye have been set forth as alive from the dead. From the waters of baptism, ye have come forth, as citizens of Heaven, to sojourn a while on earth, that ye may show to all the purity and power of my gospel, being yourselves examples of all that is lovely and of good report, in all the relations and conditions of life. It is yours to endure as seeing Him who is invisible; and to shed around you an influence that shall continually evince your heavenly birth. Wherever you are, you must stand forth, witnesses alive, indeed alive from the dead, walking in newness of life, and presenting every day and every hour, a lovely, practical demonstration of the import and utility of baptism—of the baptism which I have commanded. Ye must, every one of you, become a book of unanswerable arguments and eloquent expostulations—a living epistle from my own hand, known and read of all men. So will ye honor me and my command."—*Prof. Chase.*

"Has it not been made evident, beyond reasonable doubt, *that the* immersion of a believer, in the name of the Father, Son, and Holy Ghost, and that only, is the baptism prescribed by Christ to his followers? Why then, will ye not keep his commandments? Are you still unsatisfied? Have you not, then, reason to fear for yourselves, that you are under the influence of unhappy prejudices? I too have felt their power. I have writhed under the agony of the stricture with which they bound me. When the providence of God compelled me to enter on the inquiries which resulted in a change of views, I was wrapt in prepossessions against the Baptists, strong as armor of triple brass. I cherished a spirit of proud indifference, not to say contempt, totally opposed to the temper of the candid inquirer after the will of Christ. Possibly my friends, a similar spirit may have possessed you. But the demon must be cast out, or the Saviour will not smile on your search after truth." Hear the testimony of the great Dr. Carson:—"It is impossible to fight against God on any point, without being wounded. I acknowledge I was long in the same transgression. Many infants have I sprinkled; but if I know my own heart, I would not now pour water into a child's face in the name of the Father, and of the Son, and of the Holy Ghost, for the globe on which I stand. Ah! my brethren, it is an awful thing to do in the Lord's name, that which the Lord has not appointed. Who has required this at your hands? You may explain, and reason and suppose, but, till the trumpet sound, you will never force the commission of Christ, to include your baptism of infants. You may conjure up difficulties to perplex the weak; your ingenuity may invent subterfuges that may cover error. But you will never find an inch of solid ground on which to rest the sole of your foot. Your work will never be done. You are rolling the stone of Sisyphus, and the farther you push it up the hill, with the greater force will it rebound on your own heads. The labors of Hercules are but an amusement compared with your task. Ingenuity may put a false system plausibly together. But no ingenuity can give it the solidity and life of the truth. It may satisfy as long as persons do not inquire deeply and earnestly into the question. But it will not satisfy when the mind begins to say, "Lord what wouldst THOU have me to do?"

Will christians fear that a change of views on account of baptism,

will expose them to the imputation of "thinking more of external rites, than of internal holiness; of paying tithes of mint, anise, cummin, to the neglect of the weightier matters of the law." But is it true, as a matter of fact, that Baptists esteem the fundamental doctrines of Christianity, and the indispensible duties of piety, *less* than those who differ from them? Are they not equally attached to the doctrines of the entire depravity of the natural heart—the necessity of the influences of the Holy Spirit in regeneration—the atonement by the blood of Christ? And may not a christian be desirous to keep the ordinances of the Lord blameless, and at the same time, earnestly long after inward conformity to the Saviour. What if baptism is an external rite? Is it not enjoined by Him who says, "if ye love me, keep my commandments?" And is not every command of Christ of equal authority? May you select certain of his commands, and yield *them* obedience, while you neglect others? Or must you keep all his statutes? What if baptism be not "essential to salvation?" Will you observe only those precepts, the neglect of which would ruin your soul? Can you not act from *love* to the Saviour; and will you do nothing in obedience to him, unless you are certain disobedience will be punished with everlasting destruction? Admit, that in comparison with faith and repentance, baptism is as the mint, anise, and cummin, compared with the weightier matters of the law, yet it deserves to be remembered, that the tithes of these small herbs *must be paid* as truly as the tenths of the larger; and under the old dispensation, the wilful omission to present these before the Lord, would have been visited with the divine judgments. Bring then, my brethren, "bring all the tithes into the store-house," and see what God will do for your souls.

And now, "who is on the Lord's side?" "Arise and be baptized for the remission of sins."

But do you still plead, "I am too far advanced in years, to trouble myself about this matter." *Too old* to obey your Saviour! Many venerable men, and women too, have not thought themselves too old to be tortured on the rack, or to be burnt at the stake, rather than break the commandments of the Saviour they loved. "I should dishonor the memory of my parents, if I were to renounce the baptism of my infancy." If you are satisfied that the direction of our Saviour is to all, "Believe and be baptized," you are now dishonoring HIM by refusing publicly to avow your attachment to him, according to the methods prescribed in his word. "He that loveth father or mother more than me, is not worthy of me," "And he that taketh not his cross and followeth after me, is not worthy of me."

And now, brethren, do not stigmatize me as a disturber of the peace of the Churches, and a divider of Christ's house. Believing, before God, the religious immersion of a believer, and that only, to be Christian baptism, how can I do otherwise than remonstrate and exhort, warn and entreat? And if the views presented in these remarks are agreeable to the Scriptures, why should you cry peace, peace! when there is *no* peace—truth, truth! when there is *no* truth? It is the duty of those who admit immersion to be the primitive and scriptural mode of baptism, to profess their faith in the Lord Jesus Christ as dead, buried, and risen

for their salvation, by being buried with him, by baptism. And if any entertain doubts respecting the lawfulness of giving the *sacred rite to unconscious babes*, it becomes them to reflect whether, with a good conscience, they can still countenance a practice which abolishes the baptism of believers, and thus sets aside an ordinance of Christ. And finally, *examination* is the duty of *all*, an impartial, thorough, prayerful examination. If my brethren can enter on such examination without prejudice, and pursue it in the fear of God, the result will not be doubtful.*

May the Lord Jesus of his infinite mercy, baptize us all with the Holy Ghost, sanctifying us for HIS service on earth, and for the "communion of saints" in glory.—Amen.

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* A Baptist Minister of Western Virginia, within the last four years, has baptised over two hundred persons, who had already been members of Pædo-Baptist Churches. An aged Minister now residing in Mississippi, has at various times, buried with Christ in baptism, more than four hundred of this class, of whom *forty* were Pædo-Baptist *Ministers!*

MINUTES.

FRIDAY, September 24, 1847.

The Introductory Sermon was delivered by Elder J. Monroe, from Acts, chap xvi, and the last clause of the 9th verse: "Come over into Macedonia, and help us."

After service, the former Moderator called the Association to order, and after prayer by Bro. J. W. Gould, the Letters from the Churches were read, and the names of the Delegates enrolled.

Elder J. Monroe was elected Moderator; and as the Stated Clerk, Bro. A. N. Nicholson, was absent, Bro. P. M. Powell was elected Clerk *pro tem.*, and Bro. C. W. Bennett, Assistant Clerk.

The following Committees were appointed: To arrange the business of the Association—P. C. Connelly, S. S. Stone, P. M. Powell, and C. W. Bennett: Finance—J. Ballard, C. W. Bennett, and B. F. Sykes: To prepare a Report on the State of Religion in the bounds of the Association—P. C. Connelly, P. M. Powell, I. W. Hutchison, and R. N. Allen: Temperance Societies and Sabbath Schools—S. S. Stone, Y. Allen, J. Ballard, and Wm. Solomon: Periodicals—P. M. Powell and P. C. Connelly: To arrange the order of Preaching during the meeting of the Association—J. Ballard, Y. Allen, and S. S. Stone, in connection with the Deacons of this Church.

The Corresponding Messengers appointed last year to attend the Moriah and Sandy Creek Associations, failed to perform that service, owing to the fact that the time of their meetings has not yet arrived—the meeting of the Pee Dee Association having been changed from the 3d Sabbath of October to the 4th Sabbath of September. The Delegates to the Welsh Neck Association failed to attend; their reasons were satisfactory, and they were excused.

On motion, agreed that the Association meet every morning to hold a prayer meeting; and that every evening, about sun-set, the members engage in private supplication for the outpouring of the Holy Spirit upon this Church and neighborhood, and the Churches generally within the bounds of this Association.

On motion, adjourned until 9 o'clock, Saturday morning. Prayer by Elder P. C. Connelly.

SATURDAY, September 25.

Met pursuant to adjournment. Prayer by Bro. J. Ballard.

Appointed Corresponding Messengers to sister Associations: Moriah

—Elder D. Hays, B. F. Sykes, and I. W. Hutchison: Sandy Creek—Alexander Leach and Aaron Wright: Welsh Neck—A. N. Nicholson, C. W. Bennett, and Dixon Ingram: Liberty—A. Dockery, S. S. Stone, S. P. Morton, B. H. Carter, and E. L. Parker: Cape Fear—J. Monroe, D. Graham, P. Monroe, and Neill Leach.

The Committee on Sabbath Schools and Temperance Societies reported. Report received.

The Committee of Finance reported that they received from the Churches $29 for printing the Minutes. Report adopted.

On motion, appointed the Moderator to superintend the printing of the Minutes; and that the sum of $21 be appropriated to that object, and the balance be retained by him as a compensation for his trouble in preparing the manuscript for the press, distributing, &c. &c.

Appointed the next meeting of the Association with the Bethel Church, Montgomery County, N. C., to commence on Friday before the *fourth* Sabbath of September 1848—Elder P. C. Connelly to preach the Introductory Sermon, and J. Monroe the Missionary Sermon on Sabbath.

Took up and discussed the propriety of holding Communion Seasons at the annual meetings of this body, which was disposed of as follows: The members of this Association are unanimously in favor of Communing at each annual session, with the concurrence of the Church with which the Association is held.

The Association took a recess, to give the Associational Bible Society an opportunity to meet. Delegates presented themselves as follows:

Churches.	Delegates.	Contributions.
Spring Hill,.....	J. Monroe, Angus McMillan,.....	$13 25
Pee Dee,.....	C. W. Bennett, I. W. Hutchison, J. W. Gould...	11 31
Cartledge's Creek.	A. Dockery,.....	18 00
Mineral Spring....	J. D. Green,.....	1 50

In the absence of the President, Elder P. C. Connelly presided.

Two interesting addresses were delivered by A. Dockery and J. Monroe; after which a number of brethren and friends contributed the sum of $8 32½,—making a total of $52 38½.

The Society appointed Elder P. C. Connelly, President; A. Dockery and P. M. Powell, Vice Presidents; A. N. Nicholson, Recording Secretary; J. Monroe, Corresponding Secretary; and Archibald McNeill, Treasurer.

On motion, appointed J. Monroe a Delegate to represent the Society in the State Bible Society.

Adjourned, to meet with the next Pee Dee Association—subject, however, to the call of the President.

The Association met, and adjourned till 3 o'clock.

Saturday Evening, 3 o'clock.

Met pursuant to adjournment. Prayer by A. Dockery.

The Circular Letter, prepared by P. C. Connelly, was examined, approved, and ordered to be appended to the Minutes.

In consequence of indisposition, Elder P. C. Connelly was excused from preaching the Missionary Sermon on the Sabbath, and J. Monroe was requested to perform that service in his stead.

Elder A. Kinney, Eli Coggin, and Enoch Davis, appeared as Corresponding Messengers from the Liberty Association, and were cordially received.

On motion, appointed J. Monroe to prepare a Report on the observance of the Sabbath, to be appended to the Minutes.

The subject of the Itineracy was taken up and discussed at length—the Association, however, gave way for a motion to adjourn till 7 o'clock at night. Prayer by Elder A. Kinney.

SATURDAY NIGHT, 7 O'CLOCK.

The Association met, and after prayer by M. Sego, proceeded to business.

The Executive Committee of the Home Mission Board reported that Elder E. C. Williams and Elder Wm. Lineberry labored as Itinerants in the bounds of the Association the past year, but not to that extent that was desirable.

The consideration of the subject of the Itineracy for next year was resumed; and on motion agreed to make an effort to procure the services of Elder W. Lineberry, and agreed to give him the sum of $200, provided he can labor for the Churches twenty days in each month, and be governed by the instructions of the Executive Committee;—which Committee consists of A. Dockery, J. Ballard, P. M. Powell, Young Allen, J. Broadaway, M. Sego, Sanford Liles, and S. P. Morton.

Adjourned, to meet Monday morning at half past 8 o'clock. Benediction by the Moderator.

SABBATH.

At 10 o'clock, Elder P. C. Connelly preached from Matt., chap. vi., from the 9th to the 14th verse inclusive: "Our Father, which art in Heaven, hallowed be Thy name, Thy Kingdom come," &c. &c. At 12 o'clock, Elder J. Monroe preached the Missionary Sermon, from Mark, chap. xvi, and 15th verse: "And he said unto them, Go ye into all the world, and preach the Gospel to every creature." A collection was then taken up in aid of the Baptist State Convention, amounting to *Eighteen* dollars and 42½ cents. In the afternoon, Elder —— Jacks preached from Matt., chap. ix, 12th and 13th verses: "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Sabbath night, Rev. Mr. Thayer preached from Mark, chap. x, 46th to the 52d verse: "Jesus, thou son of David, have mercy on me," &c. &c.

MONDAY, SEPTEMBER 27,—HALF PAST 8 O'CLOCK.

Met according to adjournment. Prayer by M. Sego.

The Committee on the State of Religion reported. Report received and ordered to be appended to the Minutes.

Committee on Periodicals reported. Report approved and ordered to be published.

Bro. J. Broadaway, from the Committee appointed last year to visit the Ebenezer Church, reported that a portion of the Committee attended, and were received by the Church, and that the difficulties complained of were in a good degree removed. The Delegates from the Church reported the same.

Resolved, That the thanks of this Association are due, and are cheerfully tendered to the members of this Church, and to the citizens of this neighborhood in general, for the kind and hospitable manner in which they have sustained this meeting.

Appointed Saturday before the *third* Sabbath of January next as a day of *Fasting*, *Humiliation*, and *Prayer*, for the outpouring of the Holy Spirit upon the Churches within our bounds, and throughout the world.

On motion, *Resolved*, *unanimously*, That we approve of the formation and objects of the Southern Baptist Publication Society.

On motion, Elder J. Monroe was appointed a Delegate to represent this Association in the Baptist State Convention of North Carolina.

Adjourned to the time and place of the next meeting. Prayer and Benediction by the Moderator.

J. MONROE, *Moderator*.

P. M. POWELL, *Clerk*, *pro tem*.
C. W. BENNETT, *Assistant Clerk*.

NOTE.—Thus closed a very pleasant and harmonious session of this body. The Church at the Forks of Little River had been in a cold and somewhat divided condition. But a compassionate God was pleased, in great mercy, to revive his blessed work during the meeting of the Association. Sabbath night the meeting was powerful—but Monday evening and night it was past describing. It seemed that there was not a sinner on the ground that did not feel awful on the account of sin. From 15 to 20 professed conversion—6 of whom were buried with Christ in baptism.

TABULAR VIEW OF THE CHURCHES.

CHURCHES.	COUNTIES.	PASTORS.	CLERKS AND POST OFFICES.	NAMES OF DELEGATES.	Baptised.	Received by Letter.	Restored.	Dismissed.	Expelled.	Dead.	White Males.	White Females.	Slaves.	Total.	Contributions for Minutes.
Forks of L. R.,	Montgomery		D. Wright, Troy,	John Jordan, W. Coggin, Isaac Suggs,	..	..	..	3	4	..	30	51	6	87	$2 00
Rocky River,	Anson,		J. Broadaway, Hammond's Store	Uriah Staten, R. N. Allen, Alex'r Porter,	..	..	..	2	1	2	13	29	3	45	2 00
Pee Dee,	Anson,	J. Monroe,	S. Smith, Lilesville,	J. W. Hutchison, J. W. Gould, C. W. Ben-	2	..	..	2	1	1	53	102	37	192	3 00
Bethel,	Montgomery		S. M. Ballard, Lawrenceville,	J. Ballard, S. M. Ballard, M. McRae, [nett	2	1	..	..	..	1	20	22	22	64	1 50
Spring Hill,	Richmond,	J Monroe;	R. Monroe, Montpelier,	Elder John Monroe, Angus McMillan,	1	..	..	..	..	..	..	..	..	91	3 00
Cartledge's C'k	Richmond,	W. Lineberry,	A. Dockery, Dockery's Store.	*A W Chambers, *J McCaskill, A Dockery	..	..	..	2	7	..	..	..	..	54	2 00
Saron,	Richmond,	W. Lineberry,	A. N. Nicholson, Bostick's Mills,	P. M. Powell, W. B. Usher, J. B. Capel,	..	..	..	..	2	..	..	..	..	114	2 50
Brown Creek,	Anson,	D. Hays,	S. K. Pond, Diamond Hill,	*D. Hays. *Lewis Parker, B. F. Sykes,	1	..	..	3	2	2	25	33	19	77	2 50
Kendall's,	Stanly,		E. L. Parker, Kendall's Store,	W. Russell, J. E. Solomon, B. H. Carter,	8	1	..	1	..	..	..	..	..	47	1 00
New Union,	Montgomery		A. Graham, Lawrenceville,	Jesse Haywood, John Haywood, J. Morris	..	..	..	..	..	..	11	40	6	57	1 00
Dover,	Moore,	E. Phillips,	A. Leitch, Caledonia.	John Leitch, Wm. Owen, Alex'r Leitch,	..	..	..	..	1	..	..	..	..	72	2 00
Ebenezer,	Stanly,		S. S. Stone, Albemarle,	*Mark Jones, Wm. Solomon, S. S. Stone,	1	1	1	..	..	..	12	18	14	44	1 50
PleasantGrove	Anson,	P. C. Connelly	Y. Allen, Wadesborough,	Young Allen, *W. Carpenter, *J. Allen,	1	..	..	2	..	..	..	..	..	49	1 50
Mineral Spring	Anson,	P. C. Connelly	———, Poplar Hill,	*S. Rushing, J. D. Green, H. G. Lucas,	1	1	..	..	..	1	10	7	2	19	1 50
Gum Spring,	Anson,	P. C. Connelly	S. Liles, Lilesville,	*J. Knotts, S. Liles, Elder P. C. Connelly,	1	..	..	..	..	..	10	12	6	28	2 00
				* Those marked thus (*) were absent.	18	4	1	15	17	8	184	314	115	1040	29 00

APPENDIX.

Names of Ordained Ministers, and the Churches to which they belong.

N. Tindal, Pee Dee; P. C. Connelly, Gum Spring; S. P. Morton and J. Wilkinson, ——— ———; D. Hays, Brown Creek; J. Monroe, Spring Hill.

Licentiates.

E. C. Morton, Bethel; *B. H. Carter*, Kendall's M. H.

CIRCULAR LETTER.

The Ministers and Messengers composing the Pee Pee Baptist Association, to the Churches they represent, send christian salutation.

Dearly Beloved Brethren: We have concluded to write to you upon the subject of regeneration. And if it be the fact, that we cannot enter into the kingdom of grace here, nor the kingdom of glory hereafter, without it, then it is of the first importance that we should attend to it. Regeneration is a subject in which all of us are concerned, and one about which we should read and hear, with self-application. It may be, notwithstanding we are professors of religion, that some of us are mistaken; and if we are, of what infinite importance is it, that we should find it out before it is too late. May the Lord assist us in our examination of ourselves, that we may be alarmed at our danger, and humble at our guilt, if destitute of regeneration; and if possessed of saving grace, may be filled with the assurance of hope, and with joy in believing. But we will particularize. 1. The change expressed by the term regeneration, is a moral, not a physical change. Our bodies remain the same. When Christ changed water into wine, when Moses' rod became a serpent, there nature was changed; but when our souls are converted our bodies remain the same. There is no changing of a beast into a man, or a plant into an animal, in regeneration. The faculties of the soul, like all the other works of the Almighty, are good in themselves. Our capability of knowing, thinking, willing, &c. is not destroyed in conversion; but after regeneration, a holy principle is implanted in the soul, and consequently a change in the operations of the affections, for the better.

2. The change produced in a natural man, is a great change. If

conversion were a small thing, and there were but little difference in a regenerated and an unregenerated person, such language as is used in reference to regeneration, in the scriptures, would be unnecessary. But we learn, upon the authority of the scriptures, if we will see the kingdom of God, we must be born again. If all that were necessary for us to do, was to join the church, to be familiar with the scriptures, to talk about religion, to attend to the ordinances of religion, to pray to the Lord, and give of our substance to the needy, there would be no necessity in being born again. And not even a partial change internally will answer. We think it is possible for a person to have some illumination upon the subject of religion, and yet remain unchanged. As evidence of this fact, we refer you to Balaam, to Ahab, to Judas, to Herod, to Simon Magus, and to what includes the whole of the idea we are trying to communicate, the case of the Stony-ground hearers, mentioned in the gospel. Ah! dear brethren, regeneration means an inward universal and thorough change. And in order for us to experience this change, we must realise our own helpless sinfulness, and dependence upon the Lord Jesus Christ.

3. Regeneration is the work of the Holy Spirit. Thus it is said, that we "are the workmanship of God, created in Christ Jesus, unto good works." Previous to our obtaining the forgiveness of our sins, the scriptures speak of us as dead in trespasses and in sins. Of course, then, we are without motion and without power. Were we to apply all the power in the world to a dead man, he would be a dead man still. Something else is necessary still. What is it? The power, the grace, and the Spirit of God. Let guardians, preachers, teachers, and friends, all combine, they never will be able to move him. It makes no difference how awful their threatenings, how inviting their promises, how eloquent their appeals—all, all will not do, without the assistance of the Holy Spirit. This truth is disapproved of by the natural man, and he never will consent to it, without he discovers it by the light of the Holy Spirit shining into his dark and gloomy mind. O, that the Lord would pour out of his Spirit upon us, and help us to trust in him to the saving of the soul.

4. By regeneration, that darkness and blindness of mind, in which we are involved in a state of nature, is removed. We view God differently; our views of Christ are not the same; every thing with which we are concerned appears in another light—eternity, holiness, the world, and even ourselves. Before regeneration, we had formed false conceptions of God, supposing him to be possessed of those attributes to which we had no repugnance; or if we had true views of his inflexible justice, of that unspotted nature which makes no allowance for sin, we wished that he was divested of them. How different our views and feelings are now to what they were then. We see something in the divine character that is worthy of our constant regard, love and affection. Now every thing in connection with God is just what it should be. We find no more fault of his justice than of his mercy; in short, his providence, his holiness, his laws, his gospel, his ways, and his works, are all right. Sometimes, while considering about God and his perfections, we are absorbed in the delighful theme.

5. In regeneration, we have a different object in view to what we had before. While we are under the influence of sin, Satan and the world, we look for happiness in the things of the world. For this we exert ourselves, for this we scheme, and upon this we set our affections. It has the best, the first, and the last of our thoughts. If we have much of this world, we esteem ourselves happy; if little, miserable. But now we look from earth to heaven, and feel that heaven is infinitely superior to earth. And there we have laid up our treasure, and there have fixed our hope. If the christian were offered all this world at the expense of sovereign grace, it would appear as less than nothing in his view. To Jesus he looks for honor, for wisdom, for safety, for riches, for consolation, for righteousness, for sanctification, and for redemption. In conclusion, dear brethren, suffer a word of exhortation. 1. We exhort you to love God more, because he careth for you, and because he first loved you; he assumed our nature, and through his sufferings in that nature, atoned for our sins, and now ever liveth as our righteous advocate in heaven, to make intercession for us; he has made ample provision for our present comfort and eternal peace; he is worthy to be loved by us, and all mankind.

2. We exhort you to love one another, because the word of God commands you so to do, and because love will hide a multitude of faults. Where love is there is no fear, for perfect love casteth out fear; and if we love one another, then are we loved one of another. Love is the music of angels, the harmony of souls, and the adorable Redeemer is love. O! then, the more we love, the more we are like Jesus.

3. We exhort you to pray, for three reasons. 1. Acceptable prayer is a sacrifice to God. 2. It is a shelter to the soul. 3. It is a scourge to the devil.

4. We exhort you to improve your time, for four reasons. 1. Much of your time has run to waste. 2. There remains but little more for you to dispose of. 3. Time is more important than eternity. If we are in our sins now we may be pardoned, but if we die in our sins we shall find no pardon in eternity. 4. The only opportunity we shall have to pray for others is in time. We exhort you to watch and pray at all times for one reason, and that is the Son of man cometh in an hour when we look not for him; let us, therefore, be instant in season and out of season. And may the Lord be with us and our spirits.

JOHN MONROE, *Moderator*.

P. M. POWELL, *Clerk, pro. tem.*

C. W. BENNETT, *Assistant Clerk*.

REPORT ON PERIODICALS.

Your Committee respectfully submit the following:—This subject has been so often investigated, and Periodicals containing religious intelligence have been so often recommended by this Association, and individuals within our bounds, that it would seem almost useless again to take up the matter. But, dear brethren, we should never be weary in well doing; knowing as we do, that a well conducted religious Journal is calculated to do so much good, not only to those who have enlisted

in the cause, but to the rising generation. It imparts not only religious instruction, but presents a code of morals which does and will exercise an influence in building up the cause of Zion, which, as a matter of course, will be well pleasing in the sight of God.

To the Biblical Recorder, published in the city of Raleigh, and conducted by our esteemed brother Meredith, we again call your attention. Your committee believe that eternity alone will disclose the incalculable good that has resulted from the publication of this paper. We would specially call the attention of the denomination to the Recorder at this time, because of its greatly reduced price. It is now put within the reach of all. Ten copies taken at one post office, will come at one dollar a year to each subscriber—five copies, for six dollars. O, brethren, who would be without such a valuable and interesting weekly visiter, for the small sum of less than two cents a week. Your committee would not detract from the merits of other religious Periodicals; but as the Recorder is published in our own State, and is, considering its size, all that its most sanguine friends could have any right to expect, we therefore recommend that it should have the preference before all others.

P. M. POWELL, *Chairman.*

REPORT ON SABBATH SCHOOLS AND TEMPERANCE SOCIETIES.

The Committee report as follows:—From the letters sent up by the Churches, and from the knowledge of your committee, they believe that both Temperance Societies and Sabbath Schools are on the decline within our bounds. Your committee believe that the cause of temperance has declined, because of the carelessness and indifference of those who once were its friends and warm advocates. Many of them seem to have put off the weapons of their defence, and have suffered the enemy to come in and possess the ground. Some churches have been under the painful necessity of expelling some of their members, for the great sin of drunkenness. O, brethren, should not this stir us up to a double diligence in this cause—that we may be the instruments in the hands of God, of raising up our posterity a sober, wise, virtuous, and intelligent people, zealous of good works. Your committee would recommend to all to whom it may be convenient, to join in the formation of Sabbath Schools, as we believe these are good nurseries for the training of the minds of the youth of our beloved country. May we, in all we think or do, have a wise reference to the glory of God, and the good of immortal souls. Respectfully submitted,

P. M. POWELL, *Chairman.*

REPORT ON THE STATE OF RELIGION.

Your Committee find, that the Churches within our limits, with a few exceptions, are in a cold and languishing condition. The love of many has become cold; they are not only waxing cold, but are already in a cold condition. And under these circumstances, is it not lamentable to relate, that our brethren are negligent in attending their Church

conferences; many of them seem to be disaffected towards each other. This, however, is not a general thing, for which we feel thankful. But when churches are in a cold state, it is impossible to enumerate the evils that grow out of such a condition of things; and if they do not improve, they continue to grow worse and worse. Your committee are of opinion, that the cause of all this indifference and stupidity in matters of religion, is to be found in the fact, that our brethren are neglectful in attending to the concerns of their souls. We recommend that all our brethren attend more closely to the reading of the Holy Scriptures —to the services of the sanctuary—and to private prayer. And that we be more watchful over our hearts, our lives, and our conversation. And above all, that we more implicitly rely upon the agency of the Holy Spirit; and whilst relying with unbounded confidence upon the all-sufficiency of that Divine agency, let us leave no scriptural means untried, that a gracious God, even our Heavenly Father, has intended to promote our own growth in grace, and the conversion, and consequent salvation of thousands around us, and in a world that is lying yet in wickedness to an alarming extent. Let special prayer meetings be held throughout the neighborhood of every church—let professors set a holy, pious, and consistent example before their children, their parents, their associates, their neighbors, and servants, as the case may be—let protracted meetings be held, if possible, in the bounds of every church, once or twice a year, and when held do not break them up too soon. *Bring ye all the tithes into the storehouse*, and prove me *herewith, saith the Lord, and see if I will not pour you out blessings, that there shall not be room enough to receive them.*

P. C. CONNELLY, *Chairman.*

REPORT ON THE PROPER OBSERVANCE OF THE SABBATH.

Exodus, chap. xx, 8—11th verses. "REMEMBER THE SABBATH DAY TO KEEP IT HOLY. *Six days shalt thou labor, and do* ALL *thy work: But the seventh day* IS *the Sabbath* of the Lord thy God: *in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.*"

In the course of the remarks which our limited space will allow, on this very important subject, we will endeavor, in the *First* place, to present the *Authority* upon which the obligation to observe the Sabbath is founded—and in the *Second* place, labor to show the nature of the glorious privileges, and some of the happy effects of keeping the Sabbath day HOLY, according to the terms and design of the original Institution.

The obligation to remember and keep the Sabbath day holy, is founded on the *Positive* and *emphatic* Command of the Eternal Jehovah. Read the *Injunction* at the beginning of this article. Secondly, the obligation is founded on the *Example* of the Creator and sovereign Ruler of the Universe. "Thus the heavens and the earth were fin-

ished, and all the host of them. And on the seventh day God ended his work which he had made; and HE rested on the seventh day from ALL which he had made. And God *blessed* the seventh day, and *sanctified* it: because that in it he had rested from all his work which God created and made." Genesis, chap. ii, 1, 2, and 3d verses. So important was the institution and arrangement of the Sabbath day, to the promotion of the glory of God, and to the welfare of men, that with reference to it he regulated his own conduct in the creation of the world. He wrought six days—himself. He then came out in the face of creation, and rested one day. He thus gave to this arrangement of *six* days for labor, and *one* for rest, the sanction of his high and holy example. This was the proportion which would, in all ages, be suited to the nature of men, adapted to their capacities, and essential to the supply of their wants. It was to be in all ages, a sign of the covenant between God and his believing people; an emblem and a foretaste of the rest which remaineth for them, and a special season of preparation for its eternal joys.

The great Law-giver not only kept it himself, but he sanctified it, and set it apart from other days; and all such as observe the letter and spirit of it with believing hearts and purity of motives—with wise reference to the glory of God, and their own spiritual improvement—shall be blessed in their bodies and souls, in their going out, and their coming in, and in all their ways.

An explicit proof that the law of the ten commandments, and consequently the law of the Sabbath is obligatory upon christians, is found in the answer of the Apostle to an objection to the doctrine of justification by faith: "Do we then make void the law through faith?" (Rom. iii, 31,) which is equivalent to asking, Does christianity teach that the law is no longer obligatory on christians, because it teaches that no man can be justified by it? To this he answers in the most solemn form of expression, "God forbid; yea we establish the law." Now, the sense in which the apostle uses the term "the law," in this argument, is indubitably marked in Rom. vii, 7: "I had not known sin but by the law; for I had not known lust, except the law had said, "thou shalt not covet;" which being a plain reference to the tenth command, plainly shows that the moral law of the ten commandments, is the law of which he speaks. This then, is the law which is established by the gospel; and this can mean nothing else but the establishment and confirmation of its authority, as the rule of all inward and outward holiness. Whoever, therefore, denies the obligation of the Sabbath on christians, denies the obligation of the whole moral law.

The solemn declarations of Jehovah touching the proper observance of the Sabbath, all go to prove that he will not hold those guiltless that dishonor and violate that holy day. "And it came to pass, that on the sixth day they gathered twice as much bread," (manna,) as on the other days. "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day,"—"And Moses said, eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall

be none. Exodus 16: 22—26th verses. Read attentively, Exodus 31: 12—18th verses. "For thus the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in my house, and within my walls, a place and a name better than of sons and daughters; I will give them an everlasting name that shall not be cut off." Isaiah 56: 4, 5. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 13, 14. Read Jeremiah, 17: 21—27th verses.

The impressive and affectionate conduct and example of those holy women who beheld the Son of God crucified, go to prove that they felt themselves bound to observe the Sabbath. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; *and rested the Sabbath day, according to the commandment.* Luke 23: 55 and 56th verses.

The nature of the purposes and intentions of God our heavenly Father, in the institution of the Sabbath, plainly show the obligation of observing it strictly. God has manifestly designed it as an instrumentality to promote the temporal and spiritual happiness of men. Some of the ablest physicians who have ever lived, bear the strongest testimony that a scriptural observance of the Sabbath has a tendency to prolong life itself. John Richard Farre, M. D., of London, says, "I have practised as a physician between thirty and forty years; and I consider, that in the bountiful provision of providence for the preservation of human life, the Sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the *natural* duties, if the preservation of life be admitted to be a duty, and the premature destruction of it, a suicidal act. This is said simply as a physician, and without reference at all to the theological question."

The undisputed testimony of history goes to show that the proper observance of the Sabbath has a tendency to promote the temporal prosperity of men; and upon the other hand, that if they through a spirit of covetousness break in upon the holy hours of the Lord's day, instead of gaining and prospering, they will certainly sooner or later suffer loss. The following declaration of Sir Matthew Hale is an illustration of this truth: "Though my hands and my mind have been as full of secular business, both before and after I was judge, as, it may be, any man's in England, yet I never wanted time in six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But on the other hand, if I had at any time borrowed from this day any time for my secular employment, I found it did further me less than if I had let it alone; and therefore, when some years' experience, upon a

most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach on the Lord's day, which I have now strictly observed for more than thirty years." He also declared that it had become almost proverbial with him, when any one importuned him to attend to secular business on the Sabbath, to tell them that if they expected it to "succeed amiss," they might desire him to undertake it on that day; that he feared even to *think* of secular business on the Sabbath, because the resolution then taken would be disappointed or unsuccessful; and that the more faithfully he applied himself to the duties of the Lord's day, the more happy and successful was his business during the week.

But again, the Sabbath was designed, and is adapted to lead people steadily to rest from worldly business, cares, and amusements; to contemplate Jehovah as the Creator, Preserver, Redeemer, Benefactor, Owner, Governor, Judge, and Disposer of men; to keep alive, and render practically efficacious, the knowledge of the one only living and true God.

We shall close this article, with a few brief remarks upon the privileges, and happy effects, of a proper observance of the Sabbath. It is an enjoyment of no ordinary value, to be allowed to turn aside, at least one day in seven, from the cares, snares, and difficulties of this poor fading, and perishing world; to attend upon the various and appropriate means of grace furnished in the gospel, to promote the present happiness, and eternal salvation of perishing men. What privileges to be allowed to search and study the scriptures, to approach a throne of grace in prayer, and to attend upon the ministry of the Gospel in the Sanctuary.

And how happy in numberless instances have been the effects of the Sabbath, and Sabbath ordinances. On this sacred day, poor sinners have been made alive from a state of spiritual death—broken-hearted mourners have been made to rejoice in Jesus and his atoning blood—and christians have feasted on living bread sent down from heaven. Who would not be willing to remember the Sabbath day, to keep it holy, according to the Divine requirement?—and who would not be willing to enjoy the glorious privileges connected with the Lord's day?

The evils arising from Sabbath breaking are greatly to be lamented; they are an insult to God, an injury to ourselves, and an awful example to our servants, our children, and our friends. To sanctify this day, we should consider it, 1. A day of rest; not indeed to exclude works of mercy and charity, but a cessation from all labor and care. 2. As a day of remembrance. 3. As a day of meditation and prayer, in which we should cultivate communion with God. 4. As a day of public worship. 5. As a day of praise and joy. 6. As a day of anticipation; looking forward to that holy, happy, and eternal Sabbath, that remains for the people of God.

Note.—The Rev. Dr. Justin Edwards makes the following remarks respecting the Sabbath:—"The right to work seven days in a week, God never gave. That right no man ever had. That right no man can get." "An honest man will not knowingly take what is not his. He will be content with that which belongs to him, and will conscientiously abstain from taking more. The Sabbath for secular business

and gain, belongs to no man, and no honest man, *who knows this*, will take it. This should be understood by all."

"To six days for secular business, men have a right. God has given it. "Six days shalt thou labor, and do all thy work." Why must men do *all* their work in six days of the week? Because there are no more days in which to work. God never made but six working days. He never gave any more. No man has any more. Yet another day is added to every week. To that also, every man has a right, for the purpose for which it was made. When that day comes, he has a right to keep it holy unto the Lord; not as a day of worldly business, but as a day of rest, and of special devotion to the worship of God, and to the spiritual good of men." "This right comes from God like the right to live, to see the sun, and breathe the air; it rests in humanity, and is *inalienable*. No human government gave it, and no human government, without deep injustice, can take it away."

MINUTES

OF THE

THIRTY-FOURTH ANNUAL MEETING,

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT BROWN CREEK,

ANSON COUNTY, NORTH CAROLINA,

SEPTEMBER 21-24,

1849.

WADESBOROUGH, N. C.:
PRINTED BY JOHN W. CAMERON.
1849.

A

TABULAR VIEW OF THE CHURCHES.

CHURCHES.	COUNTIES	PASTORS.	CLERKS AND POST OFFICES.	NAMES OF DELEGATES.	Baptized,	Re'd by Lt'r	Restored,	Dismissed,	Expelled,	Dead,	W. Males,	W. Females	Slaves,	Total,	Minutes,	Contribut'ns for
Forks of L R.	Montg'ry,	N. Richardson,	A. Wright, Troy,	J. Suggs, F. Jordan, D. Wright,	2	1	...	14	1	...	29	52	6	87	$1	50
Rocky River,	Anson,	S. P. Morton,	J. Broadaway, Hammond's St.,	Jas. Broadaway, S. P. Morton, T. Avett,	3	4	1	...	...	...	23	43	8	74	3	00
Pee Dee,	Anson,	J. Monroe,	W. T. Williams, Lilesville,	Dixon Ingram ,B. Sanders, W .T. Williams,	2	...	1	6	2	2	48	88	39	175	2	00
Bethel,	Montg'ry,	P. C. Connelly,	S. M. Ballard, Lawrenceville,	P. C. Connely, J. Ballard, Colin Bird,	4	1	...	3	...	1	19	21	24	64	1	25
Spring Hill,	Richm'd,	J. Monroe,	R. Monroe, Montpelier,	D. McMillan, R. Monroe, J. Monroe,	3	...	...	...	...	1	...	...	...	91	2	50
Cartledge's Cr.	Richm'd,	W. Lineberry,	A. Dockery, Dockery's Store,	Solomon Bostick,	...	...	...	...	...	...	...	...	...	....	2	00
Saron,	Richm'd,	W. Lineberry,	W. B. Usher, Bostick's Mills,	S. Townsend, J. B. Capel, B. Covington,	...	...	...	1	3	...	...	...	...	106	2	00
Brown Creek,	Anson,	E. Williams,	D. M. Smith, Brown Creek,	J. Broadaway K. Mask, D. M. Smith,	42	1	1	1	4	...	44	43	32	119	3	00
Kendall's,	Stanly,		E. L. Parker, Kendall's Store,	B. H. Carter, S. S. Stone, E. L. Parker,	17	1	...	...	...	...	...	...	...	73	1	00
New Union,	Montg'ry,	P. C. Connelly	A. Graham, Lawrenceville,	J. Morris, T. Dunn, A. McRae,	7	...	...	...	2	...	16	46	7	64	1	50
Ebenezer,	Stanly,		D. McLester, Albemarle,	D. McLester, M. Jones, J. Callaway,	...	...	...	...	...	1	12	20	16	48	1	00
Mineral Spr's.	Anson,	S. Snider,	Jer. White, Poplar Hill,	E. L. Davis, J. Gordon, Jeremiah White,	...	1	...	...	...	...	11	8	5	24	1	52
Gum Spring,	Anson,	E. David,	J. Seago, Lilesville,	E. David, S. Liles, H. B. Jarnigan,	18	5	1	...	...	1	12	26	11	49	1	50
Dover,	Moore,	N. Richardson,	Alex. Leach, Caledonia,	W. Owin, Alexander, Leach,	...	...	...	1	...	2	...	...	...	69	1	50
Pleas't Grove,	Anson,	S. P. Morton,	Richard Allen, Wadesboro',	Richard Allen, Joseph Allen,	...	...	...	...	2	1	8	16	19	43	1	00
Lawrel Hill,	Montg'ry,	P. C. Connelly	L. Simmons, Lawrenceville,	A. Wright, W. Coggin, J. J. Hix,	...	...	...	...	...	...	...	...	...	14	1	00
					98	14	4	26	14	9	222	363	167	1100	$27	27

MINUTES.

FRIDAY, SEPTEMBER 21, 1849.

The Introductory Sermom was delivered by Samuel P. Morton, from Ephesians, 5th chapter and 1st verse:—"Be ye therefore followers of God as dear children." Elder Joel Gulledge concluded, with some warm and appropriate remarks. After service the Moderator called the Association to order; and after prayer by B. H. Carter, the Letters from the Churches were read, and the names of the Delegates enrolled. One new Church was added, viz: Lawrel Hill. Elder John Monroe was elected Moderator; and as the stated Clerk was absent, Bro. Samuel P. Morton was elected Clerk pro tem.

The following Committees were appointed:—To arrange the business of the Association, S. P. Morton, Joel Gulledge, and J. Ballard, with the Moderator; Finance, B. Sanders, J. Gordon and J. McMillan; State of Religion, B. H. Carter, D. Wright, and S. S. Stone; Foreign Mission, J. Ballard, J. Capel, S. Townsend, R. Monroe, Wm. Q. Beaty, and the Moderator; To arrange the order of Preaching, J. Gordon, with the Deacons of this Church.

An invitation being extended to Corresponding Messengers, Brs. Joel Gulledge and E. L. Williams, from the Moriah Association, appeared, and were cordially received, and took seats with us.

On motion, adjourned, after prayer by the Moderator, until Saturday, at 10 o'clock, A. M.

SATURDAY, SEPTEMBER 22, 10 O'CLOCK A. M.

Convened, pursuant to adjournment. Prayer by Rev. William Q. Beaty. Invited Visiting Brethren: Br. William Q. Beaty accepted the invitation, and took a seat with us.

Called for the Report of the Committee of Arrangement of the Association. Report read and approved, and the Committee discharged.

Called on Corresponding Messengers appointed to visit other Associations to report. Bro. S. P. Morton reported, that himself, J. Ballard and A. Dockery attended the Liberty Association, and were cordially received; and Bro. D. McMillan reported that he attended the Welsh Neck, and was cordially received; and Bro. J. Monroe reported that N. Leach and D. Monroe, attended the Cape Fear, and were cordially received. Brother J. D. Green reported, that he attended the Moriah, and was cordially received: he stated that the

meeting was very interesting, and much good appeared to be effected thereby.

Called on the Committee of Finance to report. The Report was received, and the Committee discharged.

Appointed the following Committees:—On Periodicals, Brethren E. L. Davis, E. L. Parker, F. Jordan, D. Wright, and D. Ingram; on Sabbath Schools and Temperance Societies, Brethren Jno. Broadaway, J. Ballard and B. H. Carter.

Called for Circular, which was prepared by Bro. J. Monroe; it was read by himself, and received without amendment, and ordered to be appended to the Minutes.

Appointed Bro. P. C. Connelly to write the next Circular Letter.

Called on the Committee on the State of Religion to report. The Report was read and received, and the Committee discharged.

The Association resolved to set apart the 25th day of December as a day of fasting, humiliation, and prayer to Almighty God, for a revival of religion within the bounds of this Association, and throughout the world.

On motion, the Association adjourned, to give the Associational Bible Society an opportunity to meet.

The Delegates presented themselves as follows:

CHURCHES,	DELEGATES,	CONTRIBUTIONS,
Springhill,	J. Monroe, R. Monroe, D. McMillan,	$10.50
Pee Dee,	Dixon Ingram, B. Sanders,	6.95
The President, E. L. Davis, delivered an address in favor of the Bible Society, and was followed by W. Q. Beaty and J. Monroe, with very appropriate remarks, in favor of the Society, after which several persons became members of the Society, by contributing the amount of		3.10
From several friends received the amount of		2.37½
	Total,	$22.92½

After which all who contributed, became members of the Society.

Bro. E. L. Davis was appointed President, P. C. Connelly and A. Dockery, Vice-Presidents, and John Monroe Recording and Corresponding Secretary, and A. McNeill, Treasurer; after which the Society adjourned.

The Association convened again; prayer by B. H. Carter; proceeded to appoint the place for the next meeting of the Association, which is to be held with the Ebenezer Church, Stanly County, N. C., and S. P. Morton to preach the Introductory Sermon on Friday, and Elder P. C. Connelly a Missionary Sermon on Sabbath, and E. L. Davis his alternate.

Proceeded to take up Queries and Resolutions. A Query sent up from the Gum Spring Church was taken into consideration, concerning the incumbrance on the Baptist Church in Wadesborough. On motion, agreed, that one Brother in each Church be appointed to take up a subscription in his Church, and make an effort to raise, by subscription, all that he can, and forward these subscriptions to John

Broadaway and Dixon Ingram at Wadesborough, on or before the 1st of January next.

Appointed the following Brethren to take up subscriptions to raise the amount to pay the debt due on the Baptist Church in Wadesborough, viz :

Forks of Little River, D. Wright; Rocky River, Uriah Staten; Pee Dee, B. Sanders; Brown Creek, John Broadaway; Mineral Spring, J. D. Green; Pleasant Grove, J. Allen; Gum Spring, S. Liles; Spring Hill, D. McMillan; Cartledge's Creek, A. Dockery; Saron, S. Townsend; Bethel, J. Ballard; New Union, B. Deberry; Dover, A. Leach; Lawrel Hill, W. Coggens; Ebenezer, M. Jones; Kendall's, E. L. Parker.

On motion, agreed to appoint a Committee, under the appellation of Ways and Means, to advise the Churches of the best system for promoting the Missionary cause among them. The Committee appointed consisted of Brethren W. Q. Beaty, John Monroe and S. P. Morton.

Adjourned until Monday morning, at 10 o'clock.

MONDAY MORNING, 10 O'CLOCK,

Met pursuant to adjournment. Prayer by E. C. Williams. Motion made and adopted, that the Constitution of this body be brought to and read at our next session.

Query—Shall we allow our members to be engaged in putting up grog shops and selling spiritous liquors? Answer—No.

Called on the Committee on Periodicals to report. The Report read and adopted.

Called on the Committee on Sabbath Schools and Temperance Societies. Report read and adopted.

Called on the Committee of Ways and Means to report. Report read and adopted.

Called on Committee on Foreign Missions. The Report read and adopted.

The Association took up the subject of Itineracy in her bounds, and recommended the following course, viz : One member to be appointed in each Church, and that they form two Committees ; one on each side of the Pee Dee River ; and that they try and see what each Church will do towards sustaining a Missionary or Missionaries to travel in and on the bounds of this Association, in the most destitute places. The following Committee was appointed on the South-west side of the Pee Dee :—Gum Spring, Sandford Liles ; Pee Dee, D. Ingram ; Pleasant Grove, R. Allen ; Brown Creek, B. K. Pond ; Mineral Spring, J. D. Green ; Rocky River, Jas. Broadaway ; Kendall's, E. L. Parker ; Ebenezer, J. Callaway : said Committee to meet at Brown Creek Church, on Saturday before the fourth Sabbath in December next. The following Committee was appointed on the North-east side of the Pee Dee :—Spring Hill, D. McMillan ; Cartledge's Creek, A. Dockery ; Saron, S. Usher ; Bethel, S. M. Ballard ;

New Union, A. Graham; Cross Roads, T. C. Halton; Lawrel Hill, L. Simmons; Dover, A. Leach: the above Committee to meet at Saron, on Saturday before the third Sabbath in December next.

Appointed Bro. John Broadaway to superintend the printing of the Minutes, and have as many printed as the amount appropriated for that purpose will admit.

Appointed the following Brethren Corresponding Messengers:—To the Moriah, E. L. Davis, H. L. Mask, and John Broadaway; to Liberty, S. P. Morton, B. H. Carter, S. S. Stone, and E. L. Parker; Sandy Creek, P. M. Powel, A. Leach, F. M. Jordan; Cape Fear, N. Leach, and D. Monroe; Welsh Neck, J. Monroe, E. L. Parker, R. Monroe, D. Graham, and A. McNeill.

On motion, appointed Samuel P. Morton to carry the amount of money collected on Sabbath, viz: $25.00, to the Convention, for Missionary purposes.

On motion, agreed to send the moneys appropriated to the Bible cause, to the General Bible Society, by the hands of S. P. Morton, viz: $22.92.

Resolved, That the thanks of this Association are due, and are cheerfully tendered to the members of this Church, and the Citizens of the surrounding neighborhood in general, for the kind and hospitable manner in which they have sustained this Meeting.

On motion, adjourned, by prayer by Elder Joel Gulledge, to the place and time appointed.

J. MONROE, Moderator.

Sam'l P. Morton, Cl'k.

REPORT

ON THE STATE OF RELIGION.

Your Committee on the State of Religion beg leave to make the following report:

They find Religion in rather a cold state, but not so much so as heretofore. Several of our Churches have had precious seasons, and some have been abundantly blessed with the outpouring of God's Holy Spirit, and a goodly number have been added to them by baptism. We find that the number added by baptism this associational year is 30 more than that of last year.

Your Committee would recommend to all the Churches, that they lay aside every weight, and the sin which doth so easily beset us. Let us attend to all the duties that are required at our hands. Let us pray in secret, pray in our families, and keep up regular prayer-meetings in our Churches. We would most earnestly recommend that Sabbath Schools be kept up in all our Churches, believing that they are one of the great auxiliaries in reviving our Churches, and moralizing and Christianizing our uprising generation.

Your Committee are of opinion, that it is the duty of all our Churches to encourage every gift of prayer, exhortation, or of preaching the Gospel. Brethren, strengthen the feeble knees, hold up the hands that are ready to fall. The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest.

All of which is respectfully submitted.

S. S. STONE, Chairman.

REPORT

ON SABBATH SCHOOLS AND TEMPERANCE SOCIETIES.

Your Committee beg leave to report, from the Letters sent up from the different Churches, and from their own knowledge, that they have good reason to believe, that notwithstanding the small interest that has been taken in these great and important measures, that the temperance reform is rapidly advancing in many places in our Association; and where spiritous liquors have been abandoned, the Grace of God is abounding. Some of our churches have been engaged in this great work of reformation; and where it is most carried on the Grace of God has been most displayed among them, with an addition of many members to the Churches.

Your Committee, believing that the great design of all God's people is to do something for their Master—their Heavenly Father—do recommend temperance societies in all their Churches, that all men may learn to be sober, that the hearts of men may be prepared for the reception of the Grace of God; for no drunkard shall enter into the Kingdom of Heaven.

As for Sabbath Schools, there appears to have been but little interest taken; and where land is not cultivated, there is no harvest gathered. We regret to see so little interest taken in this institution, when Solomon so particularly enjoins it on us to raise our children in the fear of the Lord, and says, "Train up a child in the way he should go, and when he is old he will not depart from it:" and as Sabbath Schools have proved a blessing to many children, and taught them to read the Word of God, and we believe have been the means of bringing many precious souls to the knowledge of God in Christ Jesus, we recommend to all our Churches to keep up Sabbath Schools,

All of which is respectfully reported.

JOHN BROADAWAY, Chairman.

REPORT

ON PERIODICALS.

Your Committee would respectfully submit the following:

The periodical press furnishes most of the reading at present, and must of course exert a powerful influence on the rising generation. The country is filled with newspapers and magazines, many of which are well calculated to give an improper bias to the young mind.

There are a great many publications sent out from the large cities, at prices so low that many parents purchase them on that account, and place them in the hands of their children, the reading of which may corrupt and mislead them, and it is well known that first impressions are hard to remove.—"Just as the twig is bent the tree's inclined."

Our political papers publish much which should not be read by religious people. Many popular tales and novels are copied into them, by which the most dangerous tendencies of our fallen nature may be excited, and end in temporal and eternal ruin. Knowing these things, your Committee cannot too strongly urge on all Christians to do all they can to counteract and correct a wicked and profligate press. Our children must in a short time fill the place in Society you now fill, and there are no means in your power better calculated to prepare them for the various duties of life than to place in their hands good books and religious periodicals. Many excellent books and papers are published by the Baptists, among which is the Biblical Recorder, published at Raleigh, by the Revd. Thomas Meredith, whose untiring efforts to propagate and sustain the Baptist cause in North Carolina, justly entitle him to the support and patronage of this Association. Your Committee hope that every member will do something for the support of the Biblical Recorder. The Southern Baptist Almanac, nd Tennessee Baptist,—the former an annual, and the latter a weekly, a copy of each of which is before your Committee,—should be extensively circulated. They are published by Brethren Graves and Shankland, at Nashville, Tennessee.

All of which is respectfully submitted.

D. INGRAM, Chairman.

REPORT

ON FOREIGN MISSIONS.

The Committee appointed to report on Foreign Missions respectfully submit the following:—

Your Committee deeply regret that they have neither the time nor the documents necessary to enable them to prepare such a report as the importance of the subject demands. The truly deplorable condition of the heathen world began to engage the attention of Christians in England and America not much longer than fifty years ago. The unnumbered millions that existed in the world, previous to that time, were allowed, in cold neglect, to go down to the shades of everlasting night; but glory be to God in the highest, a brighter, and a better day has dawned upon the earth. The Missionaries Cary, Ward, Judson, Boardman, Crocker, Yates, and a host of others have left the embraces of parents and friends, and the comforts of civilized life, and have crossed the trackless ocean, and India, Birma, Siam, China, Africa, Greece, and in many of the isles of the sea, they have labored, and suffered, and God has given them great success. The Bible has been translated into many languages, and among the nations of different colors. Hundreds and thousands of the poor degraded heathens have become acquainted with Jesus, who to know is life everlasting. Flourishing Churches, composed of converted idolators have been constituted, and the good work will go on though earth and hell oppose.

Your Committee, in order, if possible, to arouse all the Churches to do their whole duty, beg leave to present the following mournful facts, showing the horrors of heathenism:—One writer says, "Some time since, the wife of a native prince, or Rajah, had a little daughter; the father ordered her to be put to death immediately after she was born. A second, a third, a fourth and a fifth were born, and these also were murdered by a similar command. After the sixth daughter was born, the mother's heart yearned over her. 'I cannot part with this daughter,' said she, 'I will have her taken away and hid, that the king may know nothing about her.' He thought that she also had been put to death. The poor mother never dared to send for her little girl. She never saw her again, but died some time after. When this little girl was about eleven years of age, some of her relations ventured to bring her to her father. She was a very beautiful child, and they thought that he would be struck with the sight of her, and would love her for the sake of her mother who had died. The little girl fell at his feet, clasped his knees, and looking up in his face said, 'My father!' The interview was short, for he seized her by the hair of her head, drew his sword from his belt, and with a single stroke took off her head."—Again, Rev. Mr. Campbell says, speaking of the horrid custom of burning widows with the bodies of their deceased husbands, "I saw her (the widow) ascend the bed of death, and saw her tied to the dead body of her husband. I saw her son take the torch in his hand, and in several places kindle the flame that was to consume his mother. I saw the servants cut the ropes to let the canopy of faggots fall upon her head to crush and to prevent her escape; and as the flames ascended, and as the pile

became one mass of fire, I heard the horrid shouts of exultation from the surrounding multitude to drown her shrieks—oh! I thought I was standing on the borders of the infernal lake. I wonder that the earth did not open her mouth to devour the perpetrators of this horrid murder."

All of which is respectfully submitted.

JOHN MONROE, Chairman.

REPORT

ON WAYS AND MEANS.

The Committee of Ways and Means, appointed to prepare a report, embracing such suggestions to the Churches, as may enable them to make larger and more systematic contributions for the various objects of Christian benevolence, beg leave to submit the following:

That Foreign Missions in heathen lands, Domestic Missions in our own beloved country, and Bible institutions, having for their object the universal spread of the Word of God in all the world, deserve the ardent prayers and constant aid of all Christians, and all the friends of suffering humanity, will be readily admitted by every reflecting mind. But how shall all be made to feel the responsibility resting upon them, so that it shall be a matter of conscience with them, the rich and the poor, the strong and the weak, male and female, the parents and children, as it were like a company of horses in Pharaoh's chariot, all pulling together, and determined to pull together, while life, and breath, and opportunity remain. "United we stand, divided we fall," is a motto that will apply in more cases than one. Your Committee feel more anxious than words can express, that every member of every church in the Pee Dee Association should bear some part, large or small, in sustaining every scriptural institution, having for its object the glory of God and the salvation of souls.

And first, we would make a suggestion to the Ministers, as they are required to be ensamples to the flock in every good word and work, and should not bind heavy burdens upon the shoulders of others, that they would be unwilling to bear themselves. Brethren beloved in the Lord, would you be willing to contribute *one-twelfth* part of your income to the cause of Christ; or, in other words, in order that the precious Gospel, which you love, should be sent to those who have it not, would you be willing to toil and labor one month in twelve, and whatever you might receive for that month to cast it into the treasury of the Lord?

We would beg leave to enquire of the Deacons, and private brethren, unto whom God has given houses and lands, and gold and silver, would you be willing to devote the proceeds of one acre of ground yearly, to promote the cause of Him who bought your souls with the rich blood of his own heart, and has promised you a crown of glory in his kingdom? If brethren are merchants, or mechanics, would they be willing nobly to resolve—we will devote the earnings of a certain number of days annually, to send the knowledge of Jesus crucified, to our perishing fellow men. To the sisters and female friends we would say, that if you should urge in the language of some of old, gold and silver we have none, yet we would respectfully remind you that you have kind hearts and feeling souls; and we hope you will be willing to imitate the example set by hundreds of your sex, in different parts of the country. Many females having a strong and flaming Missionary spirits, have labored with their own hands, in preparing articles of needle-work, the proceeds of which they have generously cast into the treasury of the Lord.

In conclusion, your Committee indulge the hope, that if the above suggestions should meet with acceptance, and be carried out, to each Association, contributions will be liberally sent up, and the blessings of many ready to perish, will come upon those engaged in the good work. And if, brethren and friends, after making a fair trial, will find that the Lord is not as good as His word, which declares, "bring ye all the tithes into the store house, that there may be meat in my house, and see if I will not pour you out blessings that there shall not be room enough to receive them," then they can do as they have heretofore done.

JOHN MONROE, Chairman.

CIRCULAR LETTER.

The Ministers and Messengers composing the Pee Dee Baptist Association, to the Churches they represent, send Christian Salutation.

Dearly Beloved Brethren:—Through the abundant mercy and kindness of our Heavenly Father we are once again permitted to send you our Annual Epistle.—Feeling, we trust, a deep and tender solicitude for your usefulness in life, and eternal happiness in Heaven, we most earnestly invoke the sacred influences of the Holy Spirit, to enable us to impart such counsels and instructions as shall have a direct tendency to promote the Divine glory, and the universal reign of the Prince of Righteousness: and may the constraining love of Christ, and the tender mercies of God, sweetly urge all whom we address, to present themselves a living sacrifice, holy and acceptable unto God, which is their reasonable service.

After much reflection, and patient study, we have come to the conclusion that we cannot, perhaps, serve you better than by calling your attention to the importance of *personal piety*, and a constant and faithful discharge of all the duties enjoined in the Gospel of the Son of God.

By personal piety we mean all that constitutes an individual a *true Christian*—an adopted child of God—and consequently an heir of eternal glory. How numerous, how impressive, and how urgent are the passages in the Sacred Scriptures that call upon the professed followers of Christ to make their calling and election sure—to work out their own salvation with fear and trembling, being furnished with the blessed assurance that it is God that worketh in them, both to will and to do, of his good pleasure. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." "Moreover, brethren, I declare unto you the Gospel which I preached untot you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, *unless ye have believed in vain*." "My little children, of whom I travail in birth again, until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you." In view of such pointed declarations, as those contained in the passages just quoted, *personal piety*, must appear to be inconceivably important.

All rational, intelligent, and accountable creatures unto whom God has graciously given the revelation of his Divine Will, are solemnly bound to love Him with all their soul, strength and mind; and it is impossible to do this without having the principles of holiness, deeply implanted in the heart. "This wretched heart will ne'er be true, until 'tis formed again," is a sentiment the truth of which will be readily admitted, by all who have an acquaintance with the desperate plague of their own hearts, as well as the unerring, and immutable declarations of the bible. The evidences of being in a gracious, or godly state, are *internal* and *external*—they are to be found in the heart, and in the life. No individuals should for a moment think themselves truly pious, unless they are conscious that they have felt in their souls a godly sorrow working repentance not to be repented of—and can say of a truth, "One thing I know, that whereas I was blind, now I see." It is essentially necessary too, that they have the faith of the son of God, operating by love, purifying the heart and overcoming the world. "He that beleiveth on the Son hath everlasting life: and he that beleiveth not the Son shall not see life; but the wrath of God abideth on him." Those who have truly experienced the washing of regeneration, and the renewing of the Holy Ghost, have dwelling in them the spirit of Adoption, whereby they cry Abba Father; and the Spirit itself beareth witness with their spirit, that they are the children of God. The primitive Christians were characterized by many inward spiritual conflicts. "For I delight in the law of God, after the inward man: But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

"True holiness of heart, I would more largely share;
"I mourn with inward smart, the evils that are there."

In the Apostolic age, true Christians were remarkable for their love to each other. "We know that we have passed from *death* unto *life*, *because* we love the brethren. He that

loveth not his brother abideth in death." "This is my commandment," said Jesus, "that ye love one another, as I have loved you."

Christians whose religious history we have recorded in the Bible, were manifestly possessed of a good hope through grace. "Christ in you, the hope of glory,"—the "Lord Jesus Christ, which is our hope,"—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,"—according to the hope of eternal life,"—the full assurance of hope unto the end,"—"hath begotten us again unto a lively hope, by the resurection of Jesus Christ from the dead."—All such passages abundantly prove, that a good hope, is a prominent part of the religion of the Son of God. "The hope of the Christian is an expectation of all necessary good both in time and eternity, founded on the promises, relations and perfections of God, and on the offices, righteousness, and intercession of Christ." Every sincere enquirer after truth, will cordially unite in the prayer:—

"Search, Lord! O search my inmost heart!
And light, and hope, and joy impart;
From guilt and error set me free,
And guide me safe to heaven and thee."

A scriptural assurance of personal piety, produces, a joy that is unspeakable and full of glory—and exceedingly precious are the privileges, which true beleivers are permitted to enjoy. They are led, drawn, enlightened, and sanctified by the Spirit of the living God. They are clothed with the robe of righteousness, and the garment of salvation. They have access to the volume of Revelation—to the throne of grace—and to an audience with the merciful and compassionate High Priest, at the right hand of the throne of God. Their souls feed upon the heavenly manna, and drink from the well of Salvation. They may rely upon the promises of immutable and everlasting love, and have fellowship with the Father and with his Son Jesus Christ. In all their tribulations and afflictions they may rejoice, confidently beleiving, that they shall work out for them, a far more exceeding, and eternal weight of glory.

And what obedience does the gospel require, suppose ye, of those who have been bought with a great price, and who have been brought out of the guilt, wretchedness, and thraldom of nature, into the light and liberty of the children of God. They are required, and it is reasonably expected, that they will glorify Him, in their body and Spirit, which are his. "Herein is my Father glorified," said Christ, "that ye bear much fruit, so shall ye be my disciples." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christians should continually bear in mind, that their time on earth is short, and that whatever their hands find to do, they should do it with all their might—for the night cometh wherin no man can work. Never before were the opportunities for doing good so numerous. Large and promising fields, are whitening to an abundant harvest. The wonder-working providence of God, has removed many obstacles that were formerly in the way of the free circulation of the word of eternal life. The serious enquiry of every true friend of Christ should be, How can I do the largest amount of good, to the largest possible number of the perishing millions of the human family? The sending forth and sustaining of large numbers of pious, and zealous ministers of the cross of Christ, called of God to the great work, among the heathen nations—and the publishing and extensive circulation of the sacred Scriptures, and religious books and tracts, appear to be the chief instruments in hastening the long desired period, when the knowledge of the Lord, shall cover the earth, as the waters cover the sea. In every quarter of the globe, the Great Head of the church, has set the seal of his approbation, on the faithful efforts of his people to evangalize the world.

Recently it has been suggested, that the Southern Baptists, being near *four hundred thousand* in number, are abundantly able, and should sustain *five hundred* missionaries in heathen lands. One writer says:—"God has given us great prosperity, and not one of us would be caused to feel the sting of poverty—which Jesus bore for us—if we should contribute, on an average, one dollar each annually for foreign missions." "A dollar from each would amount to almost four hundred thousand dollars, which might sustain *eight* hundred missionaries instead of five. "These eight hundred missionaries might preach every week to ten millions of people, who have never heard the name of Jesus. We have immense means, but do not fully employ them."

The Raleigh Baptist Association, in our own State, nobly resolved some years ago, to raise a sufficient sum annually to support one missionary in China. The James River Association, in Virginia, at the last anniversary resolved to make efforts the coming year, to raise a sufficient amount to support a missionary in China, or on the coast of Africa. The Southern Baptist Board states, that the Big Hatchie Association, at the annual session just closed, has raised $750, the amount pledged last year to support a missionary family in

China. Says the Board:—"We thank God and take courage. Let other Associations imitate the example." The writer who announced the above, remarked, that the other three Associations of West Tenneessee might, and probably would, raise within their limits, each, enough to support a missionary in the foreign field; and proceeds to enquire, whether *one hundred Associations* in the South, could not be induced to assume a similar responsibility.

The Board says:—"We most cordially second the proposition. It is manifest in all our observations, that Southern Baptists are neither opposed to missions, nor are they wanting in benevolence. *They are wanting in system.* Perhaps no plan will be more likely to interest the hearts, and to systemize the efforts of our brethren, than the one just proposed. Our Associations, then, instead of having nothing to do, will, in receiving the annual reports of the churches with reference to the evangelization of the earth, be animated and strengthened, by the consciousness of doing something actually for the glory of Christ."

Feeling a deep solicitude, Dearly beloved brethen, for your huppiness and usefulness in this world, and eternal salvation in the world to come, we have endeavoured to set before you some of the evidences of true piety in the soul; and that course of conduct in life, most likely to glorify Christ, and promote the welfare of multitudes of Adam's ruined race. In all sincerity we say to you, that we greatly desire to see you continuing stedfast, and unmovable—always abounding in the work of the Lord. To do this however, sacrifices will have to be made—self denial must be exercised—useless expenditures must be curtailed—and the unfeigned benevolence of Christ, must reign supremely in the heart. Christians should bear in mind continually, that their adorable Redeemer, does not allow them to imitate the vain, the gay, and the giddy worlding. "Be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is the good, and perfect, and acceptable will of God."

A want of strong faith and confidence in the sure promises of the bible, seem to deter multitudes from making those efforts that are essentially necessary to spread the knowledge of salvation through the earth. The Lord hath said, and He is always as good as his word, "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Christ said:—"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." With infinite ease the Supreme ruler of the Universe, can increase our temporal resources; and with the same ease he can cut them off entirely.

Finally in conclusion, dear brethren, we exort you to look forward to the time when we must all give an account of our stewardship—and pray earnestly for grace, wisdom, and strength from on high, to enable you so to live, that when you appear in the judgment, you may hear the plaudit, "Well done, *good* and *faithful* servant, enter thou into the joy of thy Lord."

MINUTES

OF THE

Thirty-eighth Anniversary

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE

SARON CHURCH, RICHMOND COUNTY, N. C.

September 23--26, 1853.

RALEIGH:
PRINTED AT THE RECORDER OFFICE.
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PROCEEDINGS.

SEPTEMBER 23d, 1853.

The Association met, and in the absence of the minister and alternate, the introductory was preached by Elder John Monroe from the General Epistle of Jude, 21 and 22nd verses.

After a short recess the ministers and delegates assembled in the church, and after prayer by Rev. E. C. Williams, called for letters from the churches, and enrolled the names of the delegates. Then proceeded to the election of Moderator, which resulted in the choice of Elder John Monroe.

In the absence of the clerk, Elder A. D. Blackwood was elected to fill that office.

A door was opened for the reception of new churches; whereupon a church by the name of Piney Grove, Anson county, presented a petitionary letter, and was received into the fellowship of the Association, and the right hand of fellowship extended to her messengers by the Moderator.

Called for corresponding messengers from sister Associations; whereupon Elder E. C. Williams and Joel Gulledge appeared from the Moriah; Jacob Thompson and Elder William B. Bullard with a package of minutes from the Cape Fear; Elder Noah Richeson from the Sandy Creek. No letters, minutes or messengers from the Liberty or Welch Neck.

On motion, appointed the following committees:

On Committee of Arrangement—S. P. Morton, M. G. Seago, J. D. Green with the Moderator.

Committee on Associational letters—David Wright, F. M. Jordan and Aaron Wright.

Committee to supply the stand with preaching during the session of the Association—Solomon Townsend, M. Jones and S. Smith.

Committee on Finance—Samuel Smith, B. K. Pond and D. McMillen.

Committee on Sabbath Schools and Temperance Societies—S. P. Morton, William G. Simmons and M. G. Seago.

On motion, adjourned until 10 o'clock to-morrow morning. Prayer by brother Gulledge.

SATURDAY 24.

Met according to adjournment. Prayer by Elder E. C. Williams.

Called the roll and marked absentees.

Called for the report on Arrangements, which was read, received and committee discharged.

Appointed a committee to report on the Baptist State Convention, consisting of Elder A. D. Blackwood, D. Wright and F. M. Jordan.

Appointed a committee to report on Foreign Missions, consisting of Elder S. P. Morton, Hon. A. Dockery and J. D. Green.

Appointed a Committee to examine documents of corresponding Associations and report on interesting matter, consisting of Elder J. Monroe, S. Smith and F. M. Jordan.

Called upon messengers of correspondence to sister Associations to report. None attended the Moriah. No report from messengers to the Liberty. No report from any one who attended the Cape Fear.—Elder A. D. Blackwood reported that Elder E. David and himself attended the Welsh Neck, and were cordially received and highly interested.

Appointed corresponding messengers, to sister Associations. To the Moriah—Elder S. P. Morton, U. Staten, B. K. Pond. To the Liberty—brethren B. F. Carter, M. Jones and F. M. Jordan. To the Cape Fear—Hon. A. Dockery, Elder P. C. Connelly, J. W. McLean and N. Leach. To the Welsh Neck—John Broadaway, B. K. Pond. To Sandy Creek—Elder A. D. Blackwood, A. Wright, Jeremiah Luther and K. Owen.

Called for the circular letter, read, received and ordered to be appended to the minutes.

Invited ministering brethren not messengers to seats in the Association. Bro. L. C. Perkinson, Agent of the N. C. Publication Society, accepted the invitation and took his seat.

Appointed A. D. Blackwood to write the next circular.

Called for the report of the Missionary Board; read, received and appended.

Called for the report of committee on Finance; read, received and committee discharged.

Appointed the next meeting of this Association to be held with the Cedar Creek church, Anson county, commencing on Friday before the fourth Sabbath in September, 1854. Appointed Elder A. D. Black-

wood to preach the introductory sermon, and D. Wright alternate. Appointed Elder J. Monroe to preach a missionary sermon, and S. P. Morton alternate.

Took up the subject of the Wadesborough church and resolved to appoint a committee consisting of brethren A. Dockery, S. P. Morton and B. K. Pond to visit brother Broadaway, and ascertain how much he is willing to deduct from the debt of said church, and then divide the remainder among and recommend the churches to pay their proportionable part thereof.

The Association then took a recess of an hour.

Met again at the expiration of the time. Prayer by brother F. M. Jordan.

On motion, a presbytery was appointed in compliance with the request of the Ebenezer church to examine brother William Solomon, and if they find him qualified, to ordain him to the gospel ministry. Presbytery consisted of brethren J. Monroe, Joel Gulledge, E. C. Williams, N. Richeson, William Bullard.

On motion, adjourned to Monday 10 o'clock. Benediction by the Moderator.

SABBATH 25.

The services were opened by Elder J. Monroe from the 4th chapter and 16th verse of Ephesians. He was followed by the Missionary sermon by A. D. Blackwood from the 24th chapter, 46th and 47th verses of the gospel by Luke. After a recess of an hour Elder Noah Richeson preached from 15th chapter and a part of the 22d verse of 1st Samuel: "To obey is better than sacrifice." The congregation was very large and attentive, and we trust that the seed sown will be productive of much good in the cause of Christ.

MONDAY, September 26.

Met according to adjournment. Prayer by brother David Wright.

Called for the report of Committee on the Baptist State Convention; read, received and appended.

On motion, brother A. D. Blackwood was recommended as a suitable missionary to, and request that the Convention appoint him to preach once a month in the town of Wadesborough, and make an appropriation for his services.

Called for the report on church letters; read, received and appended.

Report on Periodicals was read, received and appended.

Report on Temperance and Sabbath Schools was read and recom-

mitted to a new Committee for amendment, consisting of A. D. Blackwood, D. Wright and F. M. Jordan, and then to be appended.

Report on documents of sister Associations was read, received and appended.

On motion, the subject of itinerancy was taken up and discontinued in the bounds of the Association the next Associational year.

On motion, the Presbytery appointed on Saturday, was excused from performing the duty assigned.

On motion, appointed brother A. D. Blackwood a delegate to the Baptist State Convention.

Moved and recorded, that the Clerk superintend the printing of the minutes and that he have ten dollars for his service.

On motion, a vote of thanks was tendered to the brethren and friends about Saron for their hospitality in entertaining the Association.

On motion, the first Friday in November next was appointed as a day of fasting and prayer.

On motion, the Association adjourned to the time and place above-mentioned. Prayer by the Moderator.

JOHN MONROE, *Mod.*

A. D. Blackwood, *Clerk.*

N. B. The collection taken up on Sabbath for the objects of the Convention amounted to twenty-six dollars and twenty-five cents.

List of Churches, Pastors, Clerks and their Post Offices.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICE.
Fork's Little River,	A. D. Blackwood,	D. Wright,	Troy.
Rocky River,	S. P. Morton,	J. Broadaway,	Wadesborough.
Pee Dee,	J. Monroe,	W. T. Williams,	Lilesville.
Bethel,	A. D. Blackwood,	S. M. Ballard,	Clark's Creek.
Spring Hill,	J. Monroe,	R. Monroe,	Montpelier.
Cartledge's Creek,	P. C. Connelly,	A. Dockery,	Dockery's Store.
Saron,	A. D. Blackwood,	W. D. Townsend,	Oak Grove.
Brown Creek,	E. L. Davis,	D. M Smith,	Diamond Hill.
Kendall's,	Destitute.	E. L. Parker,	Kendall's Store.
New Union,	M. G. Seago,	A. Graham,	Troy.
Ebenezer,	S. P. Morton,	D. McLester,	Albemarle.
Mineral Spring,	E. David,	S. Rushing,	White's Store.
Gum Spring,	None.	Sanford Liles,	Lilesville.
Dover,	N. Richeson,	Alex. Leach,	Caledonia.
Pleasant Grove,	S. P. Morton,	F. M. Birmingham,	Wadesborough.
Laurel Hill,	P. C. Connelly,	L. Simmons,	Troy.
Friendship,	B. F. Carter,	J. Honeycutt,	Albemarle.
Pleasant Grove,	" "	J. Morton,	"
Blackw'd's Chapel,	A. D. Blackwood,	W. B. Jordan,	Pekin.
Piney Grove,	Not known.	B. K. Polk,	Wadesboro.

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	DELEGATES.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Expelled.	Dead	White males.	White females.	Slaves.	Total.	Contributions for minutes.
Forks Little River,	Montgomery,	*S Haltom, †D Wright, †F M Jordan,	10	1		1		2	43	60	6	109	2 00
Rocky River,	Anson,	Rev S P Morton, U Staton, Rev N Allen,	4	3				1	28	44	22	94	2 25
Pee Dee,	"	S Smith, J W Gold, [Wm Ballard,	2			6	3		35	94	42	171	2 00
Bethel,	Montgomery,	*Rev P C Connelly, Wm Haywood, J Dunn,	22	4		2	1	2	35	30	22	85	2 45
Spring Hill,	Richmond,	Rev J Monroe, D McMillen, D Monroe,	10	5	1			2				103	3 00
Cartledges' Creek,	"	Hon A Dockery, *Solomon Bostick,							11	16	8	35	1 50
Saron,	"	J P Alman, S Townsend, James Bostick,				2		2	36	46	20	102	3 00
Brown Creek,	Anson,	*†J Broadaway, *B F Sikes, James May,	3	2		16	3	2	41	36	41	109	2 70
Kendall's,	Stanly,	*S S Stone, E L Parker, R Littleton,	5				1	1				60	1 00
New Union,	Montgomery,	*A Graham, N Cook, D A Boyd, J Haywood,	2			2		1	13	36	6	55	2 00
Ebenezer,	Stanly,	M Jones, †Wm Solomon, R Morris,		1					15	26	15	56	1 30
Mineral Spring,	Anson,	J D Green, Rev E L Davis,	5						11	12	14	37	1 50
Gum Spring,	"	Sandford Liles,				2	1		8	17	9	31	1 00
Dover,	Moore,	Alex Leach, K Owen,		1								58	1 00
Pleasant Grove,	Anson,	Rev M G Seago, J McBride, F M Birmingham,	13	1		6	3	2	17	36	40	93	2 00
Laurel Hill,	Montgomery,	A Wright, *C Hicks, *A M McQueen,	6						20	22	3	45	1 50
Friendship,	Stanly,	*Jesse Hathcock, *J Honeycutt, A Alman,				1	3		10	17		27	75
Pleasant Grove,	"	J Morton, Wm McLester, [berd,	10	11			1	1	14	26	2	42	1 25
Blackwood's Chapel,	Montgomery,	Rev A D Blackwood, A W Chambers, C Har-	13	2	2		3		16	12	4	32	2 00
Piney Grove,	Anson,	B K Pond, John Boyt,							10	8		18	1 50
		Absentees *. Licentiates †.	105	23	23	37	19	17	363	538	254	1326	35 70

Appendix.

Report of the Missionary Board--No. 1.

The Board appointed at your last session, secured the services of Elder M. G. Seago to ride one half of his time. He reports that he labored one hundred and forty-two days, preached one hundred and thirty-three sermons, baptized eight persons, assisted in the ordination of two deacons, received of the pledges made by brethren and churches $111.50, leaving a balance of $31 yet due. The board hope that those churches and brethren, who have not paid, will do so immediately, either to brother Seago, or send it by mail to the chairman of the Board at Pekin, N. C.

A. D. BLACKWOOD, *Chairman.*

Report on the Baptist State Convention--No. 2.

The Committee on the Baptist State Convention, submit the following report :—

The Baptist State Convention was organized more than twenty years ago for the purpose of promoting the cause of Education, Home and Foreign Missions. She has steadily pursued her course with increasing and widening influence. The fruits of her efforts may be found in almost every part and even beyond the bounds of our State, yea even in heathen lands her sons and daughters are springing up to bless her name and laud her praise. But brethren, the result is small compared with what it ought to and might be, if every Baptist in her bounds would only do what they are able. How often are our hearts pained upon attending her meetings, and finding a deficiency in her treasury to supply all the demands made upon her for assistance in those different objects. Brethren, let us arouse from our lethargy and come up to the help of the Convention in carrying forward these glorious objects. Let every minister bring the subject before their churches, and call upon each member personally to say how much they will give. In this way her influence would soon be doubled, and the delegates would not be pained at her meetings to learn that funds were deficient, and the cause must suffer, or they must sacrifice their own money.

Resolved, That we recommend each minister in the bounds of this Association, to bring this subject before their churches during the next Associational year, and endeavor to get each member to give something that we may be able to do more for the promotion of these objects than we have ever done. All of which is respectfully submitted,

A. D. BLACKWOOD, *Chairman.*

Report on Associational Letters--No. 3.

The Committee to whom was referred the Associational letters, submit the following:

They find upon examination of the same that notwithstanding there has not been as great a number of baptisms as last year, yet the letters breathe a state of good things. There were but five churches out of twenty that complained of a cold and lukewarm state. All the others have enjoyed a refreshing season from the presence of the Lord in a greater or less degree, and many added to their number of such as, we trust, shall be saved. Some of the churches report a bright prospect of a revival at this time.—There are several mourners in the congregation. The prospect is indeed cheering, and they verily believe that the set time to favor Zion has come. One beautiful feature in the letters is that all are at peace at home and among their sister churches. It is to be hoped that from this time all our churches will enjoy much of that peace bequeathed to the humble follower of the blessed Savior. We also notice that the church at Cross Roads has licensed brother F. M. Jordan and D. Wright to the gospel ministry. The church at Ebenezer recommend brother William Solomon to the Asosciation for examination and ordination, if they think him qualified.

Respectfully submitted, D. WRIGHT, *Chairman.*

Report on Periodicals--No. 4.

Your Committee respectfully submit the following:

The Press has been regarded as man's greatest agent. It is truly the great lever which moves the world. The founders of our government knew the inestimable value of the freedom of the Press. Freedom of speech and the liberty of the Press were adopted by the framers of our Federal and State Constitutions, as their motto through the long and eventful struggle of the American Revolution, and doubtless will continue such to the patriot, philanthropist, and Christian, throughout all time. It was this that incited them to action, and urged them on to the performance of such wonderful and almost superhuman exploits upon the battle-field. Confined within its proper sphere, the advantages accruing from a free Press are totally invaluable. It gives a tone to the public mind. If the sentiments inculcated are in accordance with the high tones of virtue and the noble attributes that adorn and dignify man, the public mind will be duly affected. The wise and the good everywhere concede its indispensable utility as the best and most efficient means of propagating in the political world principles of the purest republicanism. By its means the people are informed of the true principles of our Constitution, the palladium of our rights, and the allegiance, respect, and support, due from each citizen in return for the justice and protection afforded him.

But there is a commendation still higher. It tends to the happiness of the human family by the general diffusion of knowledge among all classes of our species, enhancing the welfare of individuals and strengthening the safeguards of society. If political presses are of such universal and incalculable importance, who can estimate the transcendant worth and practical utility of well conducted Religious Periodicals, having for their object the propagation and general diffusion of religious truth? As a means of advancing

Christ's kingdom upon earth, by strengthening the ties of common brotherhood and arousing all to united and instantaneous action in the discharge of their duty, such periodicals have a tendency to cleanse society from all impurities, so prevalent in the community. Under fair and judicious circumstances, error will be supplanted, ignorance and superstition obliterated, and the principles of truth and righteousnes substituted in their stead. Under a fair competition of truth with error, the lovers of justice, morality, and religion, need not fear the consequences. In our humble opinion, a general circulation and perusal of well conducted religious journals is second only to the reading of the Bible and the preaching the Gospel. In these are often to be seen thorough investigations and elaborate expositions of difficult portions of Scripture, and able elucidations of controverted points from the pens of distinguished moralists and able divines; the dissertations of skeptics and sophists are alike refuted and their fallacies clearly proven, intelligence encouraged, morality recommended, and religion defended and expounded. By this means the coarseness of man's nature forsakes him, and a refinement of sentiment is engrafted; vulgar levity, once admired, former thoughts and reflections, once cherished, are now loathed; the voice of the libertine and the bacchanalian become abomination in his ears; his whole soul is changed; he becomes delicate and sensitive; his heart, once polluted, becomes "pure and undefiled;" and from it emanate virtuous thoughts and actions, affording pleasure from the contemplation of incidents hitherto held in scorn and detestation; he exemplifies the truthfulness of the well known maxim: "Virtue is the source of all happiness."

Methodists, Presbyterians, and Episcopalians, all have their papers defending their particular tenets and doctrines; even the Roman Catholics, opposed, we think, in the main, to a general dissemination of religious truth, have periodicals sustaining and upholding them under all circumstances. Have not the Baptists equal interests at stake? Are they not in duty bound to make every proper exertion for the furtherance of their views in connection with the general interests of Christ's kingdom? Certainly they are. Every impulse of duty should urge us onward in the defence of our position by the permanent establishment of our religious journals. Let us again call the attention of our friends throughout the State to the *Biblical Recorder*, a paper orthodox in principle, and now managed by sister Meredith aided by able correspondents. *Ought* we not to look with pride and exultation upon such a paper, published in our own State, by our friend, devoted to the furtherance of our cause and our personal interests? It is entitled to our support, and *must* be sustained. Will not the ministering brethren take a more active part, and endeavor to secure a more extended circulation? Will not laymen and all make a united effort to diffuse knowledge throughout our State and country, an indispensable postulate to national prosperity and happiness, by a more general circulation of this very valuable Journal.

Resolved, That we recommend the Biblical Recorder, published at Raleigh at $2 per annum, the Home and Foreign Journal and the Baptist Preacher, published at Richmond, Va., the former at 25 cents, and the letter at $1 per annum.

A. DOCKERY, *Chairman*.

Report on Temperance and Sabbath Schools--No. 5.

The Committee to whom was referred the subject of Temperance, submit the following:

The cause of temperance is the cause of God. It is a theme upon which the apostle frequently dwelt, for Paul reasoned upon temperance before Fe-

lix, and Peter admonished to give all diligence to add to your faith knowledge, and to knowledge *temperance*, &c., 2 Pet 1 : 6. Temperance is the fruit of the spirit, for the fruits of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance : against such there is no law, Gal. 5 : 22, 23. Now if any man says he has the spirit of Christ and is not a *temperance* man, he is a liar, because the fruits of the spirit is temperance. But what is temperance ? Temperance in drinking is opposed to drunkenness. How can a church be a temperance church when she tolerates drunkenness in her pales ? How can a man be a temperance man who is frequently drinking to drunkenness ? And how can a man have the spirit of Christ, who bears not the fruits of the spirit. Temperance is a christian evidence, for the fruit of the tree is a testimony of its character. If we see apples on the branches they testify that the tree is an apple tree. If we see temperance combined with the other graces, it testifies that the man is a christian, and where temperance is wanting, the man has but a sad evidence that he is a christian. How can those men say they are christians who are frequently in tipling shops and such places, so much under the influence of spirits that they can scarcely navigate. O, tell it not in Gath, publish it not in the streets of Askelon, that such a man is a christian, lest the daughters of the Philistines rejoice, and the daughters of the uncircumcised or wicked triumph over the church. Then let the evidence of temperance be seen among other fruits, and prove that you are christians indeed.

Sabbath Schools is greatly neglected in our churches. There might be a great amount of good done by means of Sabbath Schools. The youth might not only be prevented from spending God's holy day in vice, but taught the will of God and the way to heaven. We would therefore recommend that each church endeavor to establish a Sabbath School for the instruction of the children in her community.

All of which is respectfully submitted,

A. D. BLACKWOOD, *Chairman.*

Report on Minutes of Sister Associations--No. 6.

The Committee appointed to examine Minutes of sister Associations corresponding with us, and report interesting matter, respectfully submit the following :

That brethren as corresponding messengers kindly visited us from the Cape Fear, Moriah and Sandy Creek Associations—yet none of them were furnished with packages of Minutes, with the exception of those from the Cape Fear. Your Committee regret this deeply, because necessarily our report must be defective. After a careful examination of the printed proceedings of the Cape Fear Association, we are pleased to state that upwards of *two hundred* were baptized—churches in connexion *fifty-one*—and this body is cordially and warmly enlisted in missionary operations at home and abroad—three itinerants were in the field more or less of the time, during the Associational year. The Bible cause, Sabbath Schools, and Publication Societies, together with Ministerial Education, are highly approved and supported.

Your Committee have in possession a short sketch of the proceedings of the Baptist State Convention of South Carolina. The following extract we regard with deep interest: "The collection in behalf of the Bible, and Domestic Missions amounted to nearly one hundred dollars. In this connection the contributions of an individual to various benevolent objects deserve mention. Brother Entzminger who resides a short distance above Columbia, in the

enjoyment of the competency with which a benignant Providence has rewarded the industry of a long life, appeared with a suitable offering at our annual meeting. He had already contributed a short time previously the sum of five hundred dollars to the Publication Society, and that of one hundred dollars to the Johnson Female University. He now gave *three thousand* to Furman University, and one thousand five hundred to each of the Boards, the Bible Board, and the Foreign and Domestic Missionary Boards respectively, making in all over eight thousand dollars contributed by him during the current year. This example may be commended to the consideration of the many among us, whose labors God has in like manner prospered. It is also their privilege to bring a noble tribute to the treasury of the Lord. and to print upon the remainder of their possessions David's mark, "Thine they are, and of thine own we have given thee."

Your Committee beg leave to say, that it is a divine injunction, that we provoke one another unto love and good works. In this connexion allow us to urge the solemn charge of the Apostle, found in 1st Timothy, 6th chapter and 17th verse. "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Those who contemplate aright the wants and woes of a perishing world, will rejoice in every demonstration given, that individuals, churches, Associations, and Conventions are every year entering upon larger fields of usefulness, whilst God in his Providence is breaking down the mighty barriers which for ages hindered the introduction of the gospel, and He is evidently preparing his people at home for greater efforts than they have ever made, and the heathen abroad to receive the benefits of his great salvation.

It is important that it be ever remembered, that the "liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11: 25. The blessing of the Lord is pronounced upon him "that considereth the poor," Isaiah 41: 1. "God loveth a cheerful giver," 2 Cor. 9: 7. To encourage the benevolence of the Corinthian brethren, the Apostle says, "and God is able to make all grace abound toward you."

A benevolent brother was once heard to remark that when he contemplated anything considerable in the way of giving, he was compelled to have a battle with the *old man*—his covetousness. But fight he would, and give he would. Covetousness is idolatry, and it is one of the greatest hindrances to a growth in grace, and to the extension of the Redeemer's kingdom.

All of which is respectfully submitted.

CIRCULAR LETTER.

The Ministers, Deacons, and Messengers of the Pee Dee Baptist Association, convened at Saron Church, September 23d, 1853, to the Churches they represent, greeting.

Dear Brethren:—In accordance with the practice of our Fathers, many of whom have gone to their reward in heaven, whilst others are patiently waiting their dismission from labours here to join the church triumphant above, we address you this our annual circular. In several very important particulars this service presents to the mind of the reflecting christian, solemn, serious, and weighty considerations.

It closes another Associational year, suggests the inquiry, why we have been permitted to survive its close, while so many others of more use to the church have been removed from her service? What account are we prepared to render to the Almighty Sovereign of heaven and earth of our stewardship in his earthly vineyard? Have we discharged our duty to our fellow men? Have we the evidence within us of a growth in grace, and the cultivation of a spiritual devotion to the glory of God and the interests of his kingdom, remembering that he is always present "beholding the evil and the good?" If we would always bear in mind the truth, that the Lord hears all we say, and that for every idle word we utter we must give an account in the day of judgment, there would be less dissimulation, vain jesting, romancing, back biting, slandering, false accusing, and foolish talk than there now is.

Because God is not visible he is not feared; "the fool hath said in his heart there is no God." When men become excited by the petty annoyances of life, and crush the spirits of their pious friends by calling upon God to damn their souls, have they forgotten that Jehovah is cognizant of all they say? When they "take the name of God in vain," do they know that he who has said, "I will not hold him guiltless," hears them?

When the professor of religion indulges in the narration and repetition of anecdotes of immoral tendencies, often irreverently repeating the name of God, does he reflect on the dangerous tendency of such conduct to the youth around him, and that God will hold him accountable for the influence of his acts upon others? But, dear brethren, while we regard the contemplation of the great truth of God's omnipresence, sufficient to fill the mind of the ungodly with overwhelming awe and terror, we consider it one of the greatest sources of the christian's brightest hopes and joys, the certainty that the ear of our Heavenly Father is always open to our supplications, enables his children to pray in faith, by which they receive assurances of their acceptation at a throne of grace. In reviewing the condition of the churches and state of religion within our bounds, while we rejoice to hear of the display and exercise of the grace of God in the conversion of sinners in a number of churches, we are constrained to say, there is a too general coldness and indifference upon the all-important and vital subject of our own and others eternal salvation or destruction. Our church members are too often engaged with non-professors, in swift competition for the vanities of the world to the neglect of their obligations as christians. Of these obligations perhaps none deserve a closer or more scrupulous examination than prayer, in its appropriate place and season. Though our power is entirely impotent, we should never forget that it is said prayer moves the arm that moves the world. The Creator has not only enjoined on man to pray as a duty, but in his great condescension has promised to answer the supplication of penitents.

In addition to the requirements of Jehovah, the praying christian's own experience enables him to bear testimony to the soul-comforting joys he has often felt in the prayer meeting, in the family circle, and in his closet, while

communing with his Father in heaven upon the bended knees of his decaying earthly body. One of the greatest difficulties in the way of prayer arises from former neglect. When once engaged in bearing this cross, as we advance the burden becomes lighter, until that which at first was engaged in solely as a duty, becomes our greatest pleasure. One of the universal laws of our nature, in respect to the faculties of both body and soul is, that of developement by use as well as feebleness and decay by disease. The man who should not walk for the space of a year would lose the power of walking, and need to begin as a little child in acquiring the use of his limbs.—The artist is dependant upon constant practice for perfection in his business. The memory gains strength by being constantly taxed; the mechanic improves by constant exercise in his vocation; the Philosopher and man of general science attain their high positions by the most rigid discipline and training. Does the christian wish to make progress in the spiritualities of religion, holiness, humility, and the inner graces of the heart, they must be called into action, and that too very frequently, or their history is soon told. The christian who would adopt the method of doing nothing as a christian, would very soon pass into the state of declension and complete decay—he must act spiritually in a way that calls out the graces of the heart, or in a moral sense, he must die. How, for example, can he grow and ripen in the virtues of christianity, such as meekness, patience, forbearance, forgiveness, humility, and the like, unless he exercise these virtues. He may read all the books ever written on christian liberality, he may have very exalted opinions of those who sacrifice property and life to carry the Gospel to Pagan lands, and be able to say very pleasant things as to the charms of such virtues—yet all this is mere heating of the passions without a particle of practical, operative benevolence—he must put the virtue into practice in order to become the generous and noble minded giver to the cause of God and good of man. Does the christian then desire growth in grace? Is it the prayer of his heart that he may become holier, more like his God, and better prepared for heaven? Let him not forget the necessity of exercising the very feelings towards God and man that he professes to desire. If we would reach such attainments in piety, we must work for them upon the principle laid down in the Gospel. Whether we really desire such a result or are satisfied with a name to live though we are dead, is always best decided by the amount of effort we are willing to make.

But perhaps some of our brethren who rely exclusively for eternal life, upon the glorious doctrine of election when taken in connexion with other gospel truths, may be disposed to censure our advocacy of what is familiarly termed the use of means. Let such brethren remember it was not so with the great apostle to the Gentiles. He began his arduous labors of love by inquiring, "Lord what wilt thou have me to do?" and at the close of his brilliant career, through a life distinguished for its service, for the intensity and quantity as well as of quality of his labors, exclaimed: "I have fought the good fight; I have finished my course; I have kept the faith." What a concise and honest review of a life that had not been spent in vain.

The Gospel doctrine of election we fear is often perverted and misrepresented. Any reliance upon election which dispenses with repentance, faith, good works and a growth in grace, is presumptuously separating what God has joined together. To say if we are elected we shall be saved, do what we may, and if not, we shall be lost, has no authority in the Bible, and is at least as great an error as to deny the doctrine altogether. The same righteous authority who has said, "My people shall be willing in the day of my power;" and again, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience," 1 P. 1: 2, has also said, "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:

31. "Without faith it is impossible to please God." Heb. 11 : 6. "He that believeth shall be saved, and he that believeth not shall be damned."—Mark 16 : 16. "This is a faithful saying, and these things I will that thou affirm constantly that they which have believed in God, might be careful to maintain good works." Titus 3 : 8. "Add to your faith virtue, and to virture knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness charity." 1. P. 1 : 5, 6, 7. "Give diligence to make your calling and election sure, for if ye do these things ye shall never fall." 2 P. 1 : 10. Whoever folds his arms and expects to reach heaven by election, will never get there. The elect have to strive just as earnestly to "enter in at the straight gate," Luke 13 : 24, "and to work out their own salvation with fear and trembling," Phil. 2 : 12, as if there was no election. None are excused from "fighting the good fight of faith," "and thus laying hold on eternal life." 1 Tim. 6 : 12.

The finally saved and lost stand upon the same ground during their probation in this world. All are alike invited by the Gospel—the conditions are the same to one class as to the other. By faith are the elect saved, and so would all who hear the Gospel be saved, if they would believe and repent. The elect have just as much to do to get to heaven, as if there was no election—it ensures their salvation, but does not alter the conditions.

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MINUTES

AND

PROCEEDINGS

OF THE

FORTIETH ANNIVERSARY

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT BLACKWOOD'S CHAPEL,

MONTGOMERY COUNTY, N. C.,

September 21—24,

1855.

FAYETTEVILLE:
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SEPTEMBER 21—24, 1855.

FRIDAY, SEPTEMBER 21.

The Introductory Sermon was delivered by Bro. D. Wright, from 2d Cor., 5th chap. and 14th verse: "For the love of Christ constraineth us."

After a short recess, the Delegates assembled. Prayer was made by Elder S. P. Morton; and the Church Letters being called for, were read by Elder A. D. Blackwood, and the names of their Messengers were recorded.

Proceeded to the election of Moderator by ballot. Elder J. Monroe was elected.

On motion, the Church (newly constituted) called Liberty Hill, was received into this Association.

Called for Corresponding Messengers from sister Associations: Elder A. L. Stough, Elder T. S. Yarbrough, and Bro. W. D. Dowd, appeared from the Sandy Creek Association. The Cape Fear Association sent a Letter of Correspondence. The Welsh Neck, Moriah, Liberty, and Yadkin Associations, failed to correspond.

Appointed the following Committees: To arrange the business of the Association, consisting of Elder S. P. Morton, Elder A. D. Blackwood, with the Moderator and Clerk; Finance, the Brethren Pond, Ballard, and Flake; To arrange the order of Preaching, Bro. W. T. Williams, with the Deacons of the Church; To report on the Associational Letters, the Brethren F. M. Jordan, W. Townsend, and S. Rushing.

On motion, adjourned till 10 o'clock to-morrow morning. Prayer by Elder Stough.

SATURDAY MORNING.

Met according to adjournment. Prayer by Elder E. L. Davis.

Called the Roll and marked absentees.

Adopted the Report of the Committee of Arrangement.

Invited Ministering Brethren present, who were not Delegates, to seats with us. Elder James McDaniel, Elder Noah Richardson, and the Brethren D. Wright and F. M. Jordan, accepted the invitation.

Called on Corresponding Messengers to other Associations to report. Brother E. L. Parker attended the Liberty. Brethren A. B. Leach and Eli Phillips attended the Sandy Creek. Those appointed to other Associations failed to attend; but as their reasons were satisfactory, they were excused.

Appointed Corresponding Messengers: To the Moriah—Elders E. L. Davis and S. P. Morton, and Brethren S. Rushing, B. K. Pond, T. J. Polk and H. Broadaway: To the Liberty—Brethren A. B. Leach, L. Simmons, J. Jordan, M. Jones, W. Solomon and D. Wright: Cape Fear—Brethren J. W. McLean, R. Legget, D. Monroe and R. McLean: To the Welsh Neck—Brethren E. L. Davis, J. Parker, F. B. Flake, J. T. Townsend and J. R. Livingston: Yadkin—Elder B. H. Carter and Bro. E. L. Parker: To Sandy Creek—Brethren D. Wright, A. A. Leach, A. Davis, W. B. Owen and L. Allen.

The Report on Periodicals, written by Bro. A. Dockery, was read, and ordered to be appended to the Minutes.

The Circular prepared by the Moderator, was read, and ordered to be published.

Appointed Bro. F. M. Jordan to write the next Circular.

The Committee of Finance reported that they received $34 75 for printing the Minutes.

Appointed the next meeting of the Association at Spring Hill, to commence on Friday before the Second Sabbath in October 1856; and, after that time, the Association will meet on Friday before the *Third* Sabbath of October in each year.

Appointed Bro. F. M. Jordan to preach the next Introductory Sermon—Elder E. L. Davis, Alternate. Elder A. D. Blackwood to preach the Missionary Sermon—Elder S. P. Morton, Alternate.

On motion, took a recess of one hour. Prayer by Bro. A. Dockery.

Met pursuant to adjournment. Prayer by Elder T. S. Yarbrough.

A motion being made that this Association take a Scholarship in the Wake Forest College, Bro. T. H. Pritchard, Agent for the Endowment of the College, delivered an able and interesting speech in support of the resolution, and at the close presented a subscription paper; and before the close of the Associational meeting, a sufficient amount was pledged to secure the Scholarship;—one-half the sums pledged to be paid at the meeting of the Association in 1856, the balance in 1857,—as follows:

A. D. Blackwood $100; A. Dockery $75; L. Simmons, P. M. Powell, D. A. Boyd, J. Luther, H. G. Lucas, B. Saunders, W. T. Williams, A Friend to the Endowment, $25 each; M. Jones $20; T. C. Haltum, F. B. Flake, W. Ballard, A. W. Chambers, S. Usher, S. M. Ballard, T. F. Ellerbe, W. Jordan, D. Wright, $10 each; J. B. Livingston, C. R. Boyd, $5 each; I. Wilson 2 50; S. Williams, M. P. Dunn, 1 25 each;—Total $500.

The Moderator, who was appointed a year ago to deliver the Missionary Sermon at this Session, asked to be excused from the performance of that service, and suggested that Elder James McDaniel be requested to preach that Discourse in favor of the objects of the Convention.

On motion, appointed Bro. A. Dockery to apprize Bro. McDaniel of the request of the Association.

On motion, adjourned till 10 o'clock Monday morning. Benediction by the Moderator.

SABBATH.

The Ministers appointed to preach on this day met a large, respectable, and orderly congregation. Bro. T. H. Pritchard preached from 1st Cor., 6th chap. and 20th verse: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Elder James McDaniel followed, and preached from Matthew, 20th chap. and 6th verse: "And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle?" A collection was then taken up amounting to *Forty-five* Dollars, which was afterwards increased to *Fifty*. After a recess of one hour, Elder Noah Richardson preached from Job, 31st chap. and 14th verse: "What then shall I do when God riseth up?" The congregation was very large, and remarkably attentive.

MONDAY MORNING, September 24.

The Association met, and after prayers were offered by the Brethren J. D. Green and B. Saunders, proceeded to business.

The Report on the Baptist State Convention, prepared by Elder A. D. Blackwood, was read, and after appropriate addresses by T. S. Yarbrough, A. Dockery and E. L. Davis, was accepted and ordered to be published.

The Report on Sabbath Schools and Temperance, written by F. M. Jordan, was read, approved, and ordered for publication.

The Report on the State of Religion as indicated in the Church Letters, prepared by F. M. Jordan, was read and accepted.

The Petitioners of the Rocky River, Mineral Spring, and Piney Grove Churches, for Letters of Dismission, with the view of uniting with the Brown Creek Association, (recently formed,) were considered, and after an interchange of views, the following course was recommended, viz: That whilst the Association would not assume the responsibility of dictating to those Churches what course they shall pursue, would nevertheless most affectionately advise them to wait another Associational year, and make the matter a subject of prayer and reflection—forgetting all considerations of convenience, and every thing else but the promotion of the cause of God, and that alone; and if after mature deliberation, they will still, at the next Association, desire a separation from us, we will then grant Letters of Dismission.

Appointed the following Brethren as our Representatives to the Baptist State Convention, to meet in Warrenton, on Wednesday before the 2d Lord's Day of November next: A. D. Blackwood, H. G. Lucas, J. T. Townsend, and J. T. Bostick.

On motion, appointed Friday before the first Sabbath in May next as a day of Fasting, Humiliation, and Special Prayer to Almighty God, that He might be pleased to revive His work in all our Churches, and throughout the world.

On motion, adopted the following preamble and resolution:

Whereas, we learn that the Sandy Creek Association is about to purchase the Mount Vernon Springs, and the Farm connected with them, as the site of their preparatory High School:

Resolved, That this School be recommended to the Brethren of this Association, as worthy of their patronage and support.

Appointed the Moderator to superintend the publication of the Minutes.

On motion, Resolved, That the thanks of this Association be tendered to all the Brethren, and all the friends in this neighborhood, for their hospitable entertainment.

On motion, allowed the Clerk and Treasurer $7 50 for his services.

On motion, adjourned. Prayer by Elder James McDaniel.

JOHN MONROE, Moderator.

S. S. STONE, Clerk.

NOTE.—After the Association adjourned, Elder James McDaniel preached from Acts, 7th chap. and part of the 55th verse: "And Jesus standing on the right hand of God."

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.
Forks of Little River	A. L. Stough.	D. Wright.	Troy.
Rocky River,	S. P. Morton.	James Broadaway	Hammond's Store
Pee Dee,	Wm. Q. Beattie.	W. T. Williams.	Lilesville.
Bethel,	A. D. Blackwood.	S. M. Ballard.	Clark's Creek.
Spring Hill,	J. Monroe.	R. Monroe.	Montpelier.
Cartledge's Creek,	J. Monroe.	A. Dockery.	Dockery's Store.
Saron,	A. L. Stough.	W. M. Bostick.	Bostick's Mills.
Brown Creek,	.....	J. M. Parker.	Diamond Hill.
Kendall's,	.....	E. L. Parker.	Kendall's.
New Union,	A. L. Stough.	A. Graham.	Troy.
Ebenezer,	.....	D. McLester.	Albemarle.
Mineral Spring,	E. David.	S. Rushing.	White's Store.
Gum Spring,	A. D. Blackwood.	S. Liles.	Lilesville.
Dover,	N. Richardson.	Alex'r A. Leach.	Caledonia.
Pleasant Grove, (1,)	E. C. Morton.	W. F. Birmingham	Wadesborough.
Pleasant Grove, (2,)	.....	J. Morton.	Albemarle.
Blackwood's Chapel,	A. D. Blackwood.	H. G. Lucas.	Pekin.
Piney Grove,	E. L. Davis.	T. J. Polk.	Wadesborough.

CHURCHES.	COUNTIES.	NAMES OF DELEGATES.	Baptized.	Rec'd by Letter.	Restored.	Dismissed.	Expelled.	Dead.	White Males.	White Females.	Slaves.	Total.	Contributions for Minutes.
Forks Little River,	Montgomery,	J. Jordan, John Jordan, A. P. Leach,	3	...	...	5	1	...	41	61	6	111	$1 50
Rocky River,	Anson,	Elder S. P. Morton, U. Staten, H. M. Broadaway,	1	...	1	2	5	...	22	40	15	87	2 00
Pee Dee,	"	B. Saunders, *J. D. Liles, W. T. Williams,	5	1	1	3	1	3	30	90	42	162	2 00
Spring Hill,	Richmond,	Elder John Monroe,	2	...	...	...	...	2	.....	.....	.....	115	3 00
Bethel,	Montgomery,	S. M. Ballard, J. R. Livingston, J. M. Wilson,	...	...	1	2	5	...	31	28	19	78	3 00
Cartledges's Creek,	Richmond,	A. Dockery, Solomon Bostick,	6	...	...	...	...	2	9	14	13	36	1 50
Saron,	"	S. Townsend, W. D. Townsend, J. T. Bostick,	9	2	...	1	5	...	36	49	31	106	1 50
Brown Creek,	Anson,	*J. Broadaway, L. Parker, B. Sykes,	1	2	...	6	2	1	25	30	32	87	1 75
Kendall's,	Stanly,	S. S. Stone, *I. Calloway, E. L. Parker,	13	4	...	...	...	1	.....	.....	.....	77	1 00
New Union,	Montgomery,	H. Haywood, J. Haywood, J. D. Haywood,	1	1	1	...	...	...	15	38	5	58	1 80
Ebenezer,	Stanly,	M. Jones, A. C. Calaway, W. Solomon,	...	...	...	...	...	...	20	30	14	64	1 50
Mineral Spring,	Anson,	Elder E. L. Davis, J. D. Green, S. Rushing,	13	1	...	12	...	2	10	24	25	59	1 50
Gum Spring,	"	Sandford Liles, *J. Knotts, *H. Hale,	...	...	...	...	...	1	5	16	9	30	1 50
Dover,	Moore,	W. B. Owen, L. Allan, H. Miller,	8	...	1	...	...	...	30	59	4	90	2 00
Pleasant Grove,	Anson,	J. Allan, F. B. Flake, W. Flake,	...	1	1	4	2	1	15	32	41	87	2 00
Laurel Hill,	Montgomery,	A. Wright, J. Smith, L. Simmons,	2	...	...	1	...	1	19	26	8	53	1 50
Friendship,	Stanly,	Not represented.											
Pleasant Grove,	"	W. McLester, J. Treace, H. Morton,	2	...	...	1	1	...	18	34	2	54	1 50
Blackwood's Chapel,	Montgomery,	Elder A. D. Blackwood, J. Luther, A. W. Chambers,	...	...	...	2	2	...	16	14	5	35	2 00
Piney Grove,	Anson,	B. K. Pond, T. J. Polk, S. H. Benton,	2	3	...	5	...	...	12	16	4	32	1 50
Liberty Hill,	Stanly,	F. M. Laton,	15	...	...	...	...	...	4	11	.....	15	50
		Those marked thus [*] are absentees.	83	15	6	44	24	14	406	601	275	1436	$34 55

REPORTS.

REPORT ON BAPTIST STATE CONVENTION.

Your committee, to whom was referred the subject of the Convention, beg leave to submit the following:—

The Convention was organized upwards of twenty years ago, by a few noble hearted brethren, for the purpose of giving the *Gospel* to the destitute portions of our State—to aid poor young preachers to obtain an education, to qualify them the better for the work of the Ministry—and to send the Missionary to the land of Heathenism, with the glorious Gospel of the Son of God.

1st. When we view the numerous Villages, Towns, and neighborhoods, destitute of Baptist preaching, should not the domestic mission of the Convention, commend itself to the favorable regard of every one that calls himself a Baptist. There are only eight or ten Missionaries in the employ of the Convention, and the domestic fund is not sufficient to employ these all the time. This is doing but little, when compared with what is necessary and ought to be done.

2d. The education of the rising Ministry, is a subject of vital importance to the Church. Every other profession is crowded with educated men, and the Ministry must keep pace with them, or they cannot interest and instruct them—in short every class is becoming intelligent, therefore, an enlightened Ministry is important to the success and prosperity of the Church. Again, the harvest is great, but the laborers few. Why is it so? Because it is an undeniable truth, that God calls the larger portion of his Ministers from among the illiterate and poorer class. ("For ye see your calling, how that not many wise men after the flesh, not many mighty, not many noble are called,") and no doubt many young men have shrunk back from the work, from a sense of their ignorance, and a want of the means to improve their education, and qualify them for the work. The Convention has at present ten beneficiaries at Wake Forest. To sustain these requires all the means at their command. Many more ought and perhaps desire to be there, but they nor the Convention have the means, and hence the number is small, and the laborers are few.

3d. Many of the Heathens are yet without the bread of eternal life. Much has been done, but much more remains yet to be done for their salvation. The Convention is doing a great work, and if she had the means she would do a greater work. North Carolina contains at this time about *forty-six thousand five hundred and twenty-one* Baptists, and the minutes of the last Convention show a contribution of *five thousand four hundred and sixty-one dollars and fifty-five cents*—or about *twelve cents* to each member—a very small amount to give to such glorious objects. The Pee Dee Association,

numbers *thirteen hundred and eighty-two members*, and a contribution by Association and Churches of two hundred Dollars, or about thirteen cents to each member. How can we say that we desire the salvation of our fellow beings, and make so little sacrifice to accomplish it. Let every Baptist in this Association ask himself, have I done all I can? Can the Lord say of you as he said of a certain woman, "She hath done what she could?"

Resolved, That the several Ministers who preach within the bounds of this Association, be earnestly requested to preach at least one *Missionary Sermon* annually to their respective Churches, and submit to their Churches and congregations, a proposition to contribute to the funds of our State Convention.

All of which is respectfully submitted.

A. D. BLACKWOOD.

ON PERIODICALS.

The committee on Periodicals respectfully report, That the Association for several years past, in its efforts to promote the happiness, and temporal and spiritual welfare of our fellow beings, has annually incorporated into its proceedings for publication, *a report* on Periodicals, involving the incalculable importance of cultivating the intellect, and storing the mind with useful and solid information; and also the duty of our Church Members to sustain by liberal subscriptions, the publications of our denomination, particularly those published in our own State.

Heretofore the report has assumed the character of argument—at present the committee substitute the following resolutions, the adoption of which is respectfully recommended.

Resolved, That a sufficient education to secure the ability to read the Holy Bible, being indispensable to the rational comfort of the christian, and to the discharge of the incumbent duties of the citizen —we view with deep regret and profound sorrow, the rearing in our midst of scores and hundreds of the youth of the land to manhood, without a knowledge of the first rudiments of a common English education.

Resolved, That in a country like ours, blessed with the freest Institutions upon earth, no child should be permitted to grow up without the means of obtaining a common school education. And be it further resolved, that we regard an effort to remedy the evil incumbent upon all christians, and philanthropists. And also that we recommend the Churches connected with this Association, to take the subject into serious consideration—to adopt such measures, and to put into action a systematic effort, to prevail on negligent parents to send their children to school, and especially to the free and Sabbath schools.

Resolved, That as the support of Periodicals inculcating moral principles, and diffusing literary and other information, confers benefits alike upon the publisher and reader, the Association earnestly recommend a more extended support of well selected Newspapers—and more especially the Biblical Recorder, published in the City of Raleigh, N. C.

A. DOCKERY.

REPORT ON THE CHURCH LETTERS.

Rocky River, complain of coldness, but are at peace among themselves, and desire to be dismissed to join a new Association, called Brown Creek.

Forks of Little River, report interesting times, and hope soon to settle her difficulties.

Pee Dee, report nothing very important, except some recent additions.

Bethel enjoys a gracious out pouring of the Holy Spirit, and has very interesting times.

Spring Hill appears to be in peace and harmony—approves and supports the objects of the Convention, and is about to erect a large and commodious House of Worship.

Cartledge's Creek has had some additions the past year, and the prospects are encouraging.

Saron, report an interesting revival.

Brown Creek, nothing special to communicate—rather cold and lukewarm.

Kendall's, report a pleasant state of things—several baptized.

New Union, in a much better state than heretofore.

Ebenezer, rather stationary—in harmony among themselves.

Mineral Spring, has been much revived from time to tine. Petitions for a letter of dismission.

Gum Spring, has nothing pleasing to communicate, except the regular preaching of the word amongst them.

Dover, complain of coldness.

Pleasant Grove, in Anson, has had recently very interesting times.

Laurel Hill, lament much coldness, but enjoy peace and union.

Friendship, not represented.

Pleasant Grove, Stanly, in peace, but stationary.

Blackwood's Chapel, report nothing special, but extend a cordial invitation of hospitality to the members of the Association, and to visiters during the present session.

Piney Grove, has an interesting Sabbath school—petitions for a dismission.

Liberty Hill is a newly constituted Church.

F. M. JORDAN, Chairman.

REPORT ON SABBATH SCHOOLS AND TEMPERANCE.

The influence of Sabbath Schools, certainly has had a most happy effect upon the minds and characters of very many of our fellow beings, in the past history of our country. A well regulated and well attended Sabbath School, has ever proved greatly beneficial to the Church or neighborhood where it has been located; children have been taught that it was their duty as well as high privilege to attend the Sabbath School, and thus have been restrained from hundreds of evil influences, which otherwise would have been thrown round them. Instead of collecting together for the purpose of fishing and sporting in various ways, they have been collected at the

Church, and there taught a knowledge of the God who made them, and the vital importance of loving and serving him. Their minds have been cultivated and prepared for usefulness, and taught the great importance of the immortal soul being in as flourishing a condition as the body. And through this instrumentality no doubt, hundreds and thousands have been brought from darkness to light, and from the power of sin and satan unto God. We believe that your Committee together with hundreds of others, will bless God in the day of judgment, for the influence of Sabbath Schools. But notwithstanding we have had so many ocular demonstrations of the good effect and glorious results of Sabbath Schools, our efforts are almost, and with some we fear entirely relaxed. The time has been when we had flourishing Sabbath Schools, in our Churches, then we enjoyed a revival of religion almost all the time, and saw many brought into the fold of Christ.

Now we have almost no Sabbath Schools in the bounds of our Association, and as a natural consequent, barrenness and leanness of soul. And as there can be no effect without a cause, we know there is some cause to produce such a disastrous effect as this. And it is high time for us carefully to investigate the subject, that we may know the cause or causes of such an unsavory effect. We once loved to go to the Sabbath School. Now we have little or no disposition to go. What has caused such an effect as this? Once we loved to assist in the formation of Sabbath Schools, now we never say to our brethren and neighbors, what about commencing a Sabbath School. What has caused this great indifference, in this good and noble enterprize? Surely we have forgotten that God has said, "be not weary in well doing, for in due season ye shall reap if ye faint not." Your Committee know not the causes that have produced these unhappy effects; but we do know the reason why we have so few and poorly attended Sabbath Schools; and that is because our brethren do not take an interest in them; they ought to attend themselves and carry their children with them. We may send our children but somebody must go with them to encourage and instruct them. We are sorry to have but little more to report than the importance of Sabbath Schools. However, it is with pleasure, that we have one bright example to mention. The Spring Hill Church has a good Sabbath School kept up both Winter and Summer, showing that these brethren act from principle, and not from mere excitement. They feel it to be a duty which they owe to their children and their God, and they will not suffer the chilling winds, nor snow, and ice, to deter them from performing that duty. They also have a good Sunday School Library, prepared expressly for the instruction and encouragement of children, and which is producing a most salutary effect. These Libraries are very cheap and might be easily obtained by all our Churches, and used to the greatest advantage; but while others are embracing and improving these golden opportunities and blessings, many of us are rejecting them, and do not even spend the beautiful Sabbaths of Spring and Summer, in a Sabbath School capacity. We hope that the writer on this subject, will have a more interesting and pleasing task to perform at the close of the next

Associational year. Your Committee would earnestly recommend that all our Churches take a deeper interest in Sabbath Schools, both for their own prosperity, and for the lasting good of the rising generation.

As it regards the important subject of temperance, your committee have nothing special to report. This subject like most of others has its ebbs and flows, for the last few years it has had a tremendous flow, and it is very evident that great and lasting good has been accomplished. At this time it is believed that the cause is somewhat ebbing, which only calls upon its votaries to renew their efforts to save our country, and especially the rising generation from the soul blasting influence of the fell destroyer. From the best information to be had, it is believed that our Churches are not under the painful necessity of dealing with their members for drinking near so frequently, as in former times. This if true, would indicate an increasing change for the better.

Respectfully submitted.

F. M. JORDAN, Chairman.

CIRCULAR LETTER.

The Ministers and Messengers, composing the Pee Dee Baptist Association, to the Churches they represent, send CHRISTIAN SALUTATION:

DEARLY BELOVED BRETHREN:

In the annual circular addressed to you last year, your attention was very appropriately called to the consideration of one of the most important precepts of the Great Head of the Church, and a precept too which is often forgotten, viz: That his disciples should pray the Lord of the harvest, to send forth laborers into his harvest.

At the present time, we are solemnly impressed with a sense of the obligation we are under, to lead your minds to the contemplation of the unspeakable importance and value of Revivals of Religion; so that you as co-workers together with God, may faithfully and perseveringly use all scriptural means to secure times of refreshing from His presence. Without powerful Revivals, how are the Churches to be built up according to Apostolic pattern, being composed of individuals truly converted, and ready, and zealous, to engage in every good word and work? And how are those faithful laborers to be sent forth into all those large and very important fields now white unto the harvest—unless the Holy Spirit in His life-giving, and soul-saving power, shall be sent from on high, as on the day of Pentecost, and in many ages of the world since then? The Macedonian cry "come over and help us," is heard from every point in our Associational bounds—from the destitute portions of our beloved country—from the Indians east and west,—and from the far off islands of the sea. If such men as Judson, and others of like spirit, are to be raised up to labor at home and abroad, it will be indispensably necessary that revivals abound, through the length and breadth of our land.

We shall endeavor to notice some of the reasons, why powerful and genuine revivals are so remarkably important—*Secondly*, press upon your attention, some of the instrumentalities which usually produce such gracious seasons,—and *Lastly*, with the view to stimulate you to double diligence, we shall exhibit a few of the glorious fruits of those times of merciful visitation, known as the years of the right hand of the Most High.

What is the mournful condition of those Churches that have been for years without the quickening, and reviving influences of the Holy Spirit? Their old, well tried, and valued members, who had so long borne the heat and burden of the day, have been removed to the Church triumphant in heaven. Those left behind, too often alas, live at a "poor dying rate." And suppose that during another generation, those Churches should continue unblest, and unvisited by the gentle showers of heavenly grace—what will the result be? Like the seven Churches of Asia they will be extinct,—or if not extinct, the declaration in reference to the Church in Sardis will be appropriate:—"I know thy works, that thou hast a name that thou livest, and art dead." Who can contemplate the gloomy picture, without offering up the ardent prayer, "O Lord revive thy work."

And when the Churches are in a cold declining state, what must be the situation of the unconverted in such regions of country? Before the great and glorious Revival that took place in the days of President Edwards, the most surprising indifference and insensibility prevailed amongst the people, to an alarming degree. The salvation of the soul—a preparation for death—the awful solemnities of judgment, and eternity—these were all comparatively forgotten —whilst the profits, honors, and especially the pleasures of the present world, were eagerly pursued by thousands. About the beginning of the present century, in North and South Carolina, in Kentucky and Tennessee, and in other States, there were remarkable displays of God's grace in reviving His work. But for years previous to those precious seasons, we have abundant testimony to prove that the masses were utterly unconcerned upon the subject of religion;—and even worse than that, a great many were confirmed Infidels.

Within the geographical limits of the Pee Dee Association, are there not hundreds, yea thousands of the population, old and young, rich and poor, white and black, who are in the gall of bitterness, and in the bonds of iniquity, and still sporting on the brink of destruction. And beloved brethren, in these multitudes, are there not to be found many who are near and dear unto you by the ties of nature? Will your flowing tears testify that you have brothers, and sisters, and children, who are on the broad road to eternal death?

Revivals of religion should be desired with groanings which cannot be uttered, because in and through them God's name is glorified in the highest degree known on earth. There is more joy in heaven, over one sinner that repenteth, than there is over ninety and nine just persons that need no repentance. And when scores, and hundreds of souls of priceless value, are through rich and sovereign grace, saved from the endless torments of the lost—prepared for ex-

tensive usefulness in this life—and made meet for the inheritance of the saints in heaven, how inconceivable the glory ascribed to the Triune God?

The prosperity of the Churches—the deplorable condition of the unregenerate—and more than all, the promotion of God's glory, demand our ardent prayers, and our noblest sacrifices and efforts, to secure the inestimable blessings consequent upon the gracious operations of the Holy Spirit, in Revivals of religion.

We were, by promise, to point out some of the means that God has been pleased to appoint and use, to edify his people, to convert poor sinners, and to bring an inconceivable revenue of glory to His adorable name. That sacred Book by inspiration given, with all its variety of striking and interesting history—its awful and timely warnings—its tender admonitions—its glorious doctrines—its urgent and kind invitations—its most precious and sure promises to every believer—its tremendous denunciations of eternal and almighty wrath, upon the ungodly and the sinner—that book, worth more than its weight in gold, is one of the important means wisely employed to pull down the strong holds of satan, and build up the kingdom of God's dear Son. Brethren, we fear that some of you fail to use this powerful weapon of our warfare, to your own injury and to the disadvantage of those under your influence. Are there not many professors of religion who are heads of families, who excuse themselves from praying with and for their families, on the ground that they have not the gift of prayer? And when the prayer night and morning is neglected, are not the reading of the scriptures, and the singing of the songs of Zion also dispensed with. Beloved brethren, if it be certain that you cannot pray in the presence of your wives, children, and servants, we charge you in the presence of Him who shall be judge of quick and dead, that you do not neglect to read to them words of that book, which is a certain "guide to everlasting life, through all this gloomy vale"—and likewise teach and admonish "one another in psalms, hymns and spiritual songs, singing with grace in your hearts unto the Lord"—and if you do these things, we feel almost certain that you will be prompted to bend the suppliant knee before the mercy seat, earnestly to invoke the influences of the spirit, upon your own souls, and the souls of others.

"It pleased God by the foolishness of preaching to save them that believe." The Gospel of the grace of God, then, is one of the principal instruments to be used in securing and carrying on revivals of religion. The Apostle Peter preached on the day of Pentecost, and three thousand souls were converted. In different ages since then the great Head of the Church has raised up men full of the Holy Ghost, whose remarkable labors have been instrumental in bringing thousands to the obedience of faith, and the knowledge of salvation. But owing to the scarcity of Ministers, and other peculiar circumstances, is it not a lamentable fact, that the Gospel is too seldom preached amongst us. A Pastor attends a monthly appointment—he discovers that some promising impressions are made—but he must hasten away to other distant places, and when he returns, too often

to his bitter grief, he finds that his pleasing prospects are blasted. It is remarkably important brethren, that the Churches should be supplied with preaching as often as possible; and likewise when tokens for good appear, all the means of grace should be perseveringly used to benefit the largest possible number.

Tender, affectionate appeals to the unconverted by their pious friends have often been owned of God, and blessed to their conversion. But with many encouraging examples before us, of the salutary effects of personal conversation, are we not too backward to persuade our friends to flee from the wrath to come?

Prayer in the closet—prayer in the family—in the social circle—on days of fasting and humiliation, has been heard by a prayer-answering God—and in answer to those supplications, He has revived his work of grace most gloriously. Brethren, will you, can you retrain prayer?

> "Restraining prayer we cease to fight;
> Prayer makes the christian's armour bright."

The reading of the word—the preaching of the gospel—exhortations and prayers—these and all other means of grace must be accompanied by the quickening, convincing, and soul transforming influences of the Holy Spirit. The institutions of the Gospel, for building up the saints in the most holy faith, for the comforting of mourners, and for the conviction and conversion of poor lost sinners, though well adapted to the designs proposed, must to render them effectual, be attended with omnipotent power. If the thousands and millions of unconverted souls are spiritually dead in sin—blind to their awful danger, and to their eternal interests—sporting on the brink of the bottomless pit, and obstinately and madly at enmity against God—well may we inquire,

> "And can such sinners be restored, such rebels reconciled;
> Can grace itself the means afford, to make a foe a child?
> Yes,—grace has found the *wondrous* means, which shall *effectual* prove;
> To cleanse us from our countless sins, and teach our hearts to love."

In the last place, we were to exhibit for your contemplation, and encouragement, some of the precious fruits of Revival seasons.

In the day of God's power—when the time to favor Zion has come, and He appears in the glory of His mercy and grace, his people usually first feel the divine and heavenly influences. They are humbled in the dust, in view of their past indifference and short comings in the discharge of christian duty—they confess their backslidings before God, and to one another—they are favored with a fresh application of the efficacy of the blood of Jesus, and their cold, frozen, stony hearts, are softened and melted by the power of dying and forgiving love. They take down their harps from the willows—tune them anew to the songs of Moses and the Lamb—their warmest, strongest, and best affections run out to the unregenerate—they agonize and travail in pain for their souls, till Christ be formed in them the hope of glory. Blessed is that Church whose members are thus refreshed—in their assemblies for religious worship, they often exclaim, "this is the *house* of God, and this is the *gate* of Heaven."

Again, when in answer to the prayer of faith, the blessed Spirit moved the hearts and consciences hitherto like the adamant, and scores of Christless souls inquire, "Men and brethren, what shall we do?"—with broken hearts and flowing tears,—then, there is not only joy on earth, but there is rejoicing in heaven amongst the angels of God. These repenting, contrite sinners—having the pride of their corrupt carnal hearts completely subdued—every excuse for procrastination scattered to the four winds—every false refuge of lies wherein they trusted, demolished—feeling that they are leprous, foul and filthy—their load of guilt too heavy for them to bear—standing without any covert, exposed to thunderbolts of just and eternal wrath—surely they are now prepared, with open hearts and willing hands, to accept of Jesus Christ, as their wisdom, righteousness, sanctification, and redemption—their all and in all. And as "faith and love" succeed deep repentance, when they are enabled to say as did an Apostle, who was once the Saul of Tarsus, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"—then their joys are "unspeakable and full of glory." Filled to overflowing with adoring gratitude, they regard themselves as the monuments of the most marvellous and surprising grace—as the adopted children of God—and as joint heirs with Jesus Christ, of an inheritance incorruptible, undefiled, and that shall never fade away. Behold, Brethren, the season of the ingathering of these newly converted souls into the fold of the Redeemer. When those who have so long wept over the coldness, the weakness, and the desolations of Zion, see their long lost friends returning, and crowding the door of the Church, and telling to all around them what a dear Saviour they have found, O! the glory and the grace seem almost too great—they have foretastes of an eternal weight of glory.

Old christians thus revived in their own souls, and having their ranks strengthened by numbers of young soldiers of the Cross, are and ought to be "clear as the sun, fair as the moon, and terrible as an army with banners."

It is in times of the most powerful and extensive revivals, that we expect many Ambassadors for Christ to be raised up, to supply the destitute places at home, and in heathen lands. Do we not know that in past days one faithful laborer in God's vineyard has been instrumental in the conversion of hundreds? In view of our weighty responsibilities—having amongst us the precious means—having the promise of the Holy Spirit to attend those means—remembering that our season of labor is very short—can we, shall we fail to do all in our power to secure Pentecostal seasons? Shall not the religious Press and Pulpit employ all their power to hasten the universal reign of the Prince of peace? May the wide world, from side to side, be filled with Churches, composed of believing, truly converted, and spiritually minded men and women—prepared by grace for God's service here, and for His enjoyment hereafter!

"Lord, for those days we wait; those days are in thy Word foretold:
Fly swifter, sun and stars, and bring this promised age of gold."

MINUTES

AND

PROCEEDINGS

OF THE

FORTY-FIRST ANNIVERSARY

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT SPRING HILL,

RICHMOND COUNTY, N. C.,

October 10—13,

1856.

PUBLISHED BY J. MONROE,
MONTPELIER, N. C.

EXTRACTS FROM

A PLEA FOR THE BIBLE BOARD

OF THE

SOUTHERN BAPTIST CONVENTION.

"Baptists are Bible Christians. Baptists *love* the Bible: it is their creed: it is their confession of faith: it is their book of discipline: it is the only and complete foundation of their faith and their practice. What is not taught in the Bible they are under no religious obligation to believe: what is not commanded in the Bible they are under no religious obligation to obey. And it has *never* been any part of the faith of the Baptists that the teachings of the Bible must be, or *may be permitted to remain* in the possession of the privileged few, to the exclusion of the masses. They have *always* and *everywhere* taught that it is not only the privilege, but the *duty* of every one to *search the Scriptures for himself*, and see whether the things which we believe and practice have the sanction of this Book of God. At all times, and everywhere, we have been accustomed to refer all inquirers to this umpire, as supreme above all. We say to the learned and to the ignorant; to the rich and to the poor; to the civilized and to the savage; to the resident in this land and to the heathen in other countries: This is the message which has been sent to us from Heaven: this contains the doctrines we believe and teach: this is the only authority to which we demand obedience from you. We teach and act thus, because the Master has so commanded. For every article of our faith, and every item of our practice, we claim to have a "Thus saith the Lord." And that not hidden and of doubtful import, or questionable existence; but so plain that we can *show* it, and men can *see* it."

We desire, therefore, that this precious Volume should have the most extensive possible circulation in the Southern States,

AND IN ALL LANDS.

But to accomplish our part of this great work, we must have a sufficient capital as a basis for our operations, to purchase the needful books, and become responsible for the salaries of the necessary colporteurs. Without it, we can see our great work looming up before us, and almost bewildering us with its terrible importance, and the vast and glorious results, if it could but

[CONTINUED ON THIRD AND FOURTH PAGES OF COVER.]

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OF THE

PEE DEE BAPTIST ASSOCIATION,

SESSION OF 1856.

SPRING HILL, FRIDAY, OCTOBER 10.

Elder F. M. Jordan delivered the Introductory Sermon, from Ecclesiastes, 7th chap. and 1st verse: "A good name is better than precious ointment; and the day of death than the day of one's birth."

After a recess of three-quarters of an hour, the Delegates assembled. Prayer by Elder A. D. Blackwood.

The Letters were read by Elder A. D. Blackwood, and the names of the Delegates recorded.

Elder John Monroe was elected Moderator by ballot.

Called for Corresponding Messengers from sister Associations: Bro. Redwine appeared from the Liberty, and presented a packet of Minutes. Elder P. C. Connelly, Elder J. H. Cobb, and Bro. Jacob Thompson, appeared from the Cape Fear, but without Letter or Minutes. Elder W. Q. Beattie appeared from the Welsh Neck, and Elder E. Dodson from the Beulah Association. Elder Dodson came as Agent of the Foreign Mission Board of the Southern Baptist Convention.

Appointed the following Committees: To arrange the business of the Association, A. D. Blackwood, S. P. Morton and A. Dockery; Finance, W. B. Jordan and M. M. Leach; To arrange the order of Preaching, J. J. Ballard, A. Dockery and U. Staten, with the Deacons of the Church; To report on the Church Letters, F. M. Jordan, S. P. Morton and Sandford Liles.

Appointed A. Dockery and Elder E. Dodson to report on Foreign Missions.

Adjourned till to-morrow, 10 o'clock. Prayer by W. Q. Beattie.

SATURDAY MORNING.

Met according to adjournment. Prayer by Elder W. Q. Beattie.

Called the Roll and marked absentees.

Adopted the Report of the Committee of Arrangement.

Invited Ministering Brethren, who were not Delegates, to seats with us. Bro. D. Wright accepted the invitation.

Called on Corresponding Messengers to other Associations to report. Elder S. P. Morton stated that Elder E. L. Davis attended the Moriah: D. Wright reported that A. Leach attended the Sandy Creek. None of the others reported.

Appointed Corresponding Messengers: To the Moriah—E. L. Davis, U. Staten and C. R. Boyd: Liberty—Elder B. H. Carter, A. P. Sto-

ker and A. Dockery: Cape Fear—Robert McLean and D. McMillan: Welsh Neck—B. R. Bailey, D. McMillan and J. Monroe: Yadkin—E. L. Parker, S. S. Stone and B. H. Carter: Sandy Creek—Elders A. D. Blackwood, F. M. Jordan and Bro. Philips.

The Circular prepared by F. M. Jordan was read and ordered to be published.

Appointed Bro. P. M. Powell to write the next Circular.

Report on the Church Letters read and ordered to be published. It was stated in the Report that 316 had been added to the Churches,—to one 74, to another 46, to another 42, to another 31, to another 24, and to others smaller numbers. On motion, the Moderator was requested, in the behalf of the Association and Churches, to offer up to the Father of Mercies and God of all grace, thanksgiving and prayer, on account of the marvellous revival of His work. The whole Association bowed in prayer.

Considered the petitions from Rocky River and Mineral Spring Churches for Letters of Dismission. On motion, it was unanimously agreed that they have Letters granted them.

Took a recess of one hour. Benediction by the Moderator.

Met pursuant to adjournment. Prayer by Elder S. P. Morton.

The Report on the Baptist State Convention, prepared by Elder Blackwood, was read and adopted.

The Report on Periodicals, prepared by Bro. P. M. Powell, was read and ordered for publication.

Appointed the following Brethren to write Reports upon the subjects annexed to their names, to be published with the Minutes of 1857: State Convention—A. D. Blackwood: Periodicals—A. L. Stough: Foreign Missions—A. Dockery: Sabbath Schools, Temperance—D. Wright.

Appointed the next meeting of the Association at Piney Grove, on Friday before the *third* Sabbath of October 1857. D. Wright to preach the Introductory Discourse on Friday at 11 o'clock,—S. P. Morton, Alternate.

Appointed Elder J. Monroe to preach the Missionary Sermon on Sabbath,—Elder A. L. Stough, Alternate.

Appointed an Executive Committee, consisting of the following Brethren: P. M. Powell, A. W. Chambers, A. D. Blackwood, J. Monroe, J. D. Liles, J. Allen and W. B. Jordan,—four of whom shall be a quorum, to appoint and direct a Colporteur to labor in the most destitute regions in the bounds and upon the borders of this Association. As a small commencement towards *a Colporteur Fund*, the following sums were pledged: Blackwood's Chapel $10, Ebenezer $10, Kendall's $10, Cross Roads $10, Piney Grove $10, Bethel $10, Cartledge's Creek $10, Spring Hill $10, Saron $10, Brown Creek $10, New Union $10, Gum Spring $10, Pleasant Grove $10, Dover $5, Pleasant Grove (Stanly) $5, Laurel Hill $5, U. Staten $5.—Total $150.

Adjourned till Monday, 10 o'clock. Benediction by the Moderator.

SABBATH.

A very large congregation assembled, and after the new House of Worship was filled to its utmost capacity, the old M. H. was nearly

filled, and the colored congregation met at the Stand in the Grove. Elder W. Q. Beattie opened the services, and preached from John, 17th chap. and 15th verse: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Elder A. D. Blackwood followed, and preached the Missionary Sermon, from John, 4th chap. and 35th verse: "Behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Collections were taken for the Convention—near $30 in the New House, in the old M. H. $11; and $6 at the Stand for African Missions—making about $47. On Monday some additions were made, which raised the amount to $80. Contributions were also sent in from some of the Churches, which increased the sum to $100. After a recess of one hour, Elder E. Dodson preached from James, 5th chap. and last clause of the 9th verse: "Behold the Judge standeth before the door." At the same hour preaching was continued to the colored people.

MONDAY, OCT. 13.

Met pursuant to adjournment. Prayer by Elder F. M. Jordan.

Appointed the first Monday in January 1857 a day of Fasting and Prayer.

The Report on Foreign Missions was read and ordered to be published.

Committee of Finance reported as follows: For Minutes, $35 60. Collections on Sabbath and Monday $80, Gum Spring and Pee Dee Churches $10, Piney Grove Church $10—for Home Missions. Total $135 60. Elder E. Dodson took collections on Saturday and Monday, but the amount is not known to the Publisher.

Appointed the following Delegates to represent the Association in the Convention: A. D. Blackwood, H. G. Lucas, L. L. Polk, C. R. Boyd, O. P. Luther, E. L. Parker, J. D. Liles, W. T. Williams, and A. L. Stough.

Appointed a Presbytery to attend to the Ordination of Bro. D. Wright, consisting of A. D. Blackwood, J. Philips and J. Monroe.

Appointed the Moderator to publish the Minutes.

Appointed Elder A. D. Blackwood Agent of this Association, to collect the subscriptions made one year ago, to secure a Scholarship in Wake Forest College.

Appointed the Moderator to prepare a Report on Colportage.

Appointed the following Brethren a Board of Trustees to receive and hold the title to the Lot and Baptist House of Worship in the town of Wadesborough, for the use of the Association: Joseph Allen, U. Staten, T. J. Polk, J. D. Liles and John Broadaway.

Resolved, That the thanks of this Association be tendered to all the Brethren, and all the friends in this neighborhood, for their hospitable entertainment.

On motion, adjourned. Prayer by Elder E. Dodson.

JOHN MONROE, Moderator.

S. S. STONE, Clerk.

After the adjournment, the Presbytery proceeded to the Ordination of Bro. Wright. A. D. Blackwood conducted the examination and offered the Ordaining Prayer; J. Monroe gave the Charge, and J. Philips presented the Bible. Benediction by the newly Ordained Minister.

REPORTS.

RFPORT on Church Letters.

Your Committee have the pleasure to report: That on examination of the Letters, many of them bear the glorious intelligence of having enjoyed a most gracious outpouring of the Holy Spirit and ingathering of souls. Number of Baptisms during the past year, 316. Some complain of coldness, but all appear to be in peace and harmony. Heretofore we have been too languid, but there now seems to be a greater spirit of perseverence than we have ever seen.

F. M. JORDAN, Ch'n.

REPORT of Committee of Finance.

Minutes Fund,	$35 60	
Collection on Sabbath,		$46 45
To which subsequently was added		25 25
Making a total of		$71 70
From the Gum Spring Church,		$6 00
From the Pee Dee Church,		4 20
SUMMARY—Minutes,		$35 60
Collection on Sabbath and subsequently,		71 70
From the Gum Spring and Pee Dee Churches,		10 20
Total,		$117 50
From Piney Grove Church, (W. B. Jordan,) to be applied to Home Missions,		10 00
		$127 50
		35 60
		$91 90

For African Mission, by the colored Brethren, $6 15.

REPORT on Foreign Missions—Condensed.

The Committee respectfully submit the following: In view of the solemnities of the great day of accounts, when the countless millions of all the earth will assemble to hear the last and irrevocable sentence from the lips of Jehovah, no enterprize of the broadest Christian benevolence merits or demands more active Christian charity, at the hands of the Association, than the promotion of the designs of the Foreign Mission Board of the Southern Baptist Convention.

To us, who seem to be surrounded by circumstances indicating the pleasure of God to place within our reach His richest temporal and

spiritual blessings, the death wail comes from multitudes in heathen lands, "Send us the bread of life, or we eternally perish."

The Baptists in 20 Southern States number about 500,000 members, and have 18 Missionaries and 25 Assistants in heathen lands. They give annually to Foreign Missions $30,000, averaging only 6 cents to each member. Few societies of such long standing give so little, whilst they have the cattle upon a thousand hills, immense tracts of land, and oceans of money.

The Northern Baptists, scarcely equal in number, and with less moneyed ability, give annually $120,000, and have 60 Missionaries and 250 Assistants. This sum averages 24 cents to each member.

The American Board of Commissioners, representing the New School Presbyterians, Congregationalists, and the Dutch Reformed Church, scarcely equal in number to Southern Baptists, have 150 Missionaries, and give annually $300,000, averaging 60 cents to each member.

The Old School Presbyterians number 250,000, and give annually $150,000, averaging 60 cents to each member.

The Presbyterians in North Carolina give annually to Foreign Missions $3,172, from a membership of about 12,000,—27 cents to each member.

The Baptists of North Carolina number about 50,000, and give annually to Foreign Missions $1,458 87—nearly 3 cents to each member.

The Methodists in North Carolina raised, in 1854, $9,388 22. Of this sum there was a legacy of $1570 50. This amount was for the destitute portions of Conferences and for Foreign lands. If $6,000 of this sum was for Foreign Missions, then, from a membership of 50,000, they have 12 cents to each member.

The Episcopalians in North Carolina, in number nearly 2500, give more than $1500 to Foreign Missions, making 60 cents to each member.

The English Baptists, in number about 100,000, give annually $100,000, have 50 Missionaries and 350 Assistants,—averaging $1 to each member.

The Pee Dee Association, having 21 Churches and 1436 members, gave in 1855 about $65 to Foreign Missions, being about 4½ cents to each member. [*Note by the Publisher:* An explanation here seems to be due to a portion of the Pee Dee Baptists. If *all* were as zealous and liberal as some are, in proportion to their means, then the Pee Dee Association would more than equal even the English Baptists; but there are some who *do nothing*,—and the same remark applies to all the Associations and Denominations in North Carolina.]

If ALL the Southern Baptists were to give as much as the poor English Baptists, ($1 per member,)—who on an average have much less property, support an extensive Church establishment, pay heavy Government taxes, maintain their families, and their own Ministers,—then, instead of giving $30,000 annually, they would raise $500,000 annually; and then, in the first place, there would be no need of Agents, and secondly, a far more important object would be accomplished—the Bible and a knowledge of the glorious Gospel of the grace of God would much sooner be communicated to the perishing millions of the globe.

CAUSES OF APATHY.

ALL do not WORK. When Oneken was asked in Richmond, Va.,

why the Baptists flourished so much in Germany, he replied, "*They all work.*" Our members who work *regularly, systematically*, and according to their *ability*, are like Angel's visits, few and far between.

2. They do not sufficiently regard God's plan, to work abroad and at home. The Apostles were few, yet Paul and his company must go to the Gentiles. If not, the New Testament would have been much smaller, and converts from the heathen world would never have filled heaven with a glorious and happy population.

3. The standard of Piety is too low.

4. Christian liberty is abused. A man says he must be the judge of what he ought to give. Of course. But this liberty, like the doctrine of grace, may be abused. Washington obtained our freedom—if, however, we make it an excuse for idleness, we abuse it. Our *profession* and *acts* should agree.

5. Professors forget the nature of their prayers. 6. They forget the aggressive nature of the Gospel. 7. They forget their feelings at conversion. 8. They do not respect the authority and last command of their Saviour. 9. They do not consecrate their souls, bodies, property and lives, to God's service.

SYSTEM.

There ought to be system in architecture, agriculture, and every thing else. Without it we never can succeed. The Jews for 1500 years gave one-tenth to the service of God.

J. C. Crane, a poor man in Richmond, Va., with a family to support, and only a salary of $400 as a clerk, gave his Pastor $100 per year, and contributed liberally to other objects. The writer is acquainted with a poor workman in North Carolina, who lives in town with his family, and gives per annum $25 to his Pastor and $5 to Foreign Missions. A poor shoemaker, reading 1st Corinthians, 16th ch. and 2d verse, concluded to give 5 cents on each dollar that he could earn: his wife was making $2 a week, and she determined to do the same; and the family at the end of the year cast $25 into the treasury of the Lord. A young physician resolved to give all he made the *first* day of every month: at Christmas he gave $56. N. R. Cobb, a young merchant of Boston, concluded in 1821 to give one-fourth of his net profits till he was worth $20,000; then he would give one-half till he was worth $30,000; afterwards that he would give three-fourths till he was worth $50,000, and then that he would give all his profits. He died in 1834, aged 36, having given to the cause of Christ $40,000, and leaving an estate of $50,000 to an only child.

A MODEL ASSOCIATION.

The Goshen Association, in Virginia, gave, in 1855, $5,600. She employs 6 Missionaries and 2 Colporteurs, in different points in Virginia, and sends between $2,000 and $3,000 to heathen lands. They ALL work, and do more than our State Convention.

FIELD.

Besides the Coast, Central Africa has a population of 600,000 and Asia 360,000,000, accessible to the Gospel. The recent European wars render Turkey to us a wide field of operation.

If we go not up and possess the land, God may remove us by death, as he did the Israelites, and raise a more faithful generation to execute his commands and finish the moral conquest of the world.

INFORMATION.

The Home and Foreign Journal is published in Richmond, Va., at *Twenty-five Cents* a year, and has 14,000 subscribers. The Commission is published monthly at the same place, at $1 per annum.

The Missionaries ask for funds, whilst they are wearing out their lives and toiling to build up the Redeemer's Kingdom,—and shall appeals be made to Christians in the bounds of this Association in vain?

Will our Brethren who claim the right to address the God of Heaven as their Father, and His Son as their elder brother, refuse to contribute a share of their temporal substance, sanctified by prayer, to promote the growth of that everlasting Kingdom, of which they hope ere long to become members and joint heirs with Christ?

Or will they not gladly aid, in proportion to their earthly means, in sending forward the servants of the Lord, to build up Christian Churches where Pagan altars now stand? In answering these questions let each remember his accountability to God.

A. DOCKERY.
E. DODSON.

REPORT on the Baptist State Convention.

Your Committee, to whom was referred the subject of the Convention, submit the following Report: The Baptist State Convention was deemed necessary by a few benevolent hearted Baptists, to concentrate the efforts of the Denomination in promoting the cause of Christ and truth on the earth.

When it was organized, but little had and was still being done in supplying the destitute in our own State or among the heathen. Since its organization, many, who never heard a sermon from the mouth of the living minister, have heard the glad tidings of salvation to the saving of their souls, and many barren neighborhoods and villages have become fruitful vineyards of the Lord, with comfortable edifices for the worship of the only true and living God. A number of Ministers have been aided in obtaining an education to qualify them to be more useful and active in the service of their Master, and able to defend the cause of truth from the assaults of errorists.

The Missionary has been sustained in heathen lands, to tell the idolater that his idols have no power to benefit or to save their souls: to tell him of the true God who possesses power to save, and to point him to the Lamb of God that taketh away the sin of the world. But notwithstanding much has been done, very much more remains yet to be done by the instrumentality of this body.

It was seen by the Report of last year, that not more than 12½ cents was contributed by each Baptist, on an average, in the State. Shall it be increased or diminished this year? The demands are as great as they have ever been. There are about the same number of Missionaries in the field as there was last year. The number of young men at College, as beneficiaries, is as large as any former year. The call from heathen lands is louder and more earnest than heretofore. There has been no Agent in the field this year, except a few months. The treasury is empty, and sinners are dying. What must be done? Must

we say to the Missionary, stop your operations? Must we say to those young men, return home to the plough or workshop? Must we say to the heathen, go on and worship your idols awhile longer? Or shall we say to the Missionary and student, go on with your work and studies, we will support you? We hope, Brethren, that we will say, increase your efforts and we will increase our donations: we will sustain you in this good and glorious work.

All of which is respectfully submitted.

A. D. BLACKWOOD, Ch'n.

REPORT upon the Importance of Religious Periodicals.—Somewhat condensed.

The writer of the Report respectfully submits the following: It is unnecessary to remark upon the utility and usefulness of the public press generally, as the beneficial effects are so well known and so generally appreciated by all classes of the community, that a word only of commendation is here necessary.

We shall confine ourselves to the religious press, and particularly to the Biblical Recorder, which is now the only Baptist paper in North Carolina. Until very recently, there was a Baptist paper published in the Western part of the State, but that enterprise has been abandoned, and the subscription list has been transferred to the Recorder.

All eyes now, and hearts too, we hope, are turned to the Recorder, as the sole organ of the Denomination in this State.

But the question very naturally arises, is the Recorder such a paper as the Baptist denomination in North Carolina ought to have? We are ready to answer, it is not.

There are about 50,000 Baptist Communicants in North Carolina. With this array of numbers, and of intelligence and wealth, we ought *by all means* to have a first class paper, and with nothing short of this ought the Baptists of North Carolina to be satisfied.

How now is this desirable object to be attained? Why simply by patronage: *increase the number of subscribers sufficiently, and the work is done. By this method a twofold purpose is accomplished. In the first place the proprietors will be enabled to make the paper what it ought to be, and what the Baptist denomination in the State ought to have; and in the second place the paper will be more generally circulated and read, which will no doubt be the means of doing an incalculable amount of good.

To accomplish this object the editor and many friends of the Recorder in different parts are now engaged. The editor proposes that as soon as the means will justify it, that he will enlarge and otherwise improve the paper, so as to meet the wants of the denomination generally.

In dwelling more particularly on our own denominational paper in North Carolina, we by no means wish to be understood as speaking disparagingly of religious publications in other States. There are many, yea very many, that deserve the patronage of the religious public. They are however too numerous for us to particularize. We would, however, call your attention to the American Baptist Memorial, pub-

lished in Richmond, Va. by B. Manly, Jr. It is a monthly periodical, at one dollar a year, and ought to be extensively patronized. There are several able assistant editors, whose contributions tend greatly to enrich its columns and make it a very interesting publication.

May the Association have an interesting, useful and harmonious meeting.

P. M. POWELL.

Powellton, N. C., Sept. 30, 1856.

*NOTE BY THE PUBLISHER.—"Increase the number of subscribers:" Let this be done by all means: and secondly, let the editor or publisher give notice by a red pencil mark upon the paper of each subscriber, *four weeks* before the expiration of the time for which payment shall have been made, and if the advance payment is not forwarded, then discontinue the paper to all delinquents; and by this rule thousands of dollars will be saved that are now lost. All ought to understand that the paper, and ink, and printing of a paper for a subscriber who does not pay a cent in five years, costs just as much as the paper of a prompt paying patron.

REPORT on Colportage.

As the Pee Dee Association now have an Executive Committee appointed, whose business it is to select and send forth a Colporteur to labor in destitute regions, a Report showing the necessity of such a Plan of operation, and likewise the encouragements to engage in such an enterprise, will be presented from authentic documents furnished by those who have given the System a fair trial.

"We have long pondered on the *Question*, "*How will this wicked world be brought to Christ?*" We have not seen power enough in the pastoral work, as it is conducted at present, to affect the *masses* very thoroughly. After the excellent institutions of Christian benevolence have all gone to their ultimate point, there is a vast number of poor, ignorant, debased and depressed people, whose souls are of priceless value, who are not as yet reached. We have Bibles, and Sabbaths, and Sabbath Schools, and a preached Gospel for them; but though free as the light of the sun, they will not avail themselves of these healthful streams. Indeed many do not desire them. Nay, they reject the gratuitous offer, often with indifference, and sometimes with contempt. Many have earnestly desired that something might be proposed by the wise and good to reach and affect them.

Considering the character of the people to whom are sent the Colporteur, with the Bible, and the best of religious books, it is truly encouraging to learn that they succeed, under God, in bringing so many families to hear the Gospel, so many children from sinful courses to the Sabbath School, and so many souls to the Cross of Christ, where they find salvation.

This enterprize is peculiarly adapted to the wants and condition of multitudes in our land. They are in darkness, and need light—in ignorance, and need knowledge; yes, the precious knowledge of Christ, even Him crucified. The Bible, the Bible it is, that carries light to the Gentiles, and healing to the nations. "This book of God, that has stood in its completed form for eighteen centuries, like Gibraltar in the ocean, rolling back the waves of opposition; or like the sun in mid-heaven, dispersing before its beams the moral darkness that brooded

upon the nations,—this holy book, that has ever led on the van of improvement and the march of civilization—that has illumined with its genial rays alike the palace of the prince and the cottage of the peasant—that has poured its thunders into the startled conscience of the sinner, and whispered its "still, small voice" of peace into the ear of the humble penitent—that has cheered the trembling saint, and nerved the martyr amid the flames—that has dropped its consolations, and distilled its balm, into the sick, the sorrowing, the suffering, the dying —the heart-companion and closet-counsellor of the saints of all ages and of every country,—this blessed book, bedewed with so many tears of penitence, and hallowed by so many songs of praise, always glowing with celestial radiance as it lights the sinner to the Lamb of God,—this book it is, that, by God's appointment, is to teach the people the forgotten ways of truth, and dispel the moral ignorance which now wraps them in its gloomy folds. Ay, brethren, there is a peculiar fitness in *any* enterprise that would carry this precious Bible to the people. Are they ignorant? Here is saving knowledge. Are they poor? Here are enduring riches. Are they outcasts? Here is a home—an eternal home—and a Friend that sticketh closer than a brother."

We close by presenting a few statements respecting the success of a number of Colporteurs laboring in different parts of the country, during the quarter ending June 30, 1856: "Twenty-six thousand nine hundred visits have been made from house to house for Bible readings and prayer. Two thousand three hundred and eighty-five persons have been induced to attend Church: 1359 children have been brought into Sabbath Schools: 127 persons have been hopefully converted, and two Baptist Churches constituted."

If such were some of the fruits of the labors of one quarter, let us thank God and take courage. Respectfully submitted.

J. MONROE.

CIRCULAR LETTER.

The Ministers and Messengers composing the Pee Dee Baptist Association, to the Churches they represent, send CHRISTIAN SALUTATION:

DEARLY BELOVED BRETHREN: In selecting a subject adapted to the wants of the Association, we have chosen that of Piety. It is a well known fact, and often the subject of remark, that the standard of piety in many States and sections of country is remarkably low—even in wealthy communities, and where the Gospel is regularly preached.

The happiness and prosperity of any community, country or nation, depends greatly, if not entirely, upon the morality and piety of the people. And consequently, the lower the standard, the more error, vice and immorality will abound; while on the other hand, the higher the standard, the less error, vice and immorality, and the more virtue and happiness among the people. If these are facts, does it not behoove every individual to use every exertion to elevate the standard of piety in their midst and throughout the world!

Now does it not become each one of us for ourselves to examine our own hearts, and see if there is to be found that degree of piety and virtue which it is our duty and privilege to possess? If not, we daily deprive ourselves of a good degree of happiness, and the world of a most happy influence, which otherwise would be exerted and enjoyed. It is generally expected that all those who make a profession of religion begin from that good hour to cease to do evil and learn to do well. With some these expectations are not in vain; while with others, how often are the hearts of the truly pious pained to see that apparently the very same things they once loved they love still, and are often found engaged in vain and trifling amusements, which give a true index to a want of piety in the heart;—such as mingling too freely with the giddy and the gay, idle conversation, singing foolish songs, and various amusements which are neither lawful nor becoming the humble followers of the meek and lowly Jesus.

Perhaps some will say, how am I to live pious? To this inquiry we would say, first, it is indispensably necessary to have the seeds of piety and virtue sown in the heart, before they can germinate and bring forth fruit; and when the plant springs up it must be cultivated, and the better it is cultivated the faster it will grow, and the more fruit it will bear. But the next inquiry is, how shall I cultivate this tender plant that it may thus grow and bear? The first means we would recommend to accomplish this end is Prayer, earnest, heartfelt prayer; for the pious Christian is invariably a praying Christian. God will be sought unto for those blessings which are necessary to our growth in grace and in the knowledge of the truth. And let us not fail to remember, that just when we cease to seek we fail to find; and consequently, our graces, however flourishing, begin to wither. It matters not how poor or obscure may be our condition in life, God listens to

every petition sent up from our secret retirements, and ever waits to answer in mercy. Cornelius was a Roman Centurion, a military officer of inferior rank, a Gentile, entitled to the privileges of the Jewish nation neither by birth nor religion. But he was a devout and benevolent man, who "prayed to God always, and gave much alms to the people." God was so well pleased with him that he sent an Angel from Heaven, in order to direct him into the means of full instruction in the truth. The Angel addressed him thus: Cornelius, thy prayers and thine alms are come up for a memorial before God. So you see that God not only beheld him with complacency and delight, but sent an Angel to minister unto him. And is it not reasonable that God will thus deal with all those who live and act as Cornelius did? Then to possess piety in an eminent degree it is necessary to pray daily; to have certain hours set apart for pious devotion, and to let no frivolous matter prevent the discharge of this duty. And thus living, we shall not fail to enjoy the fruits of piety and shed a most happy influence on the world. The next means to be employed for the promotion of piety, is that of reading and investigating the Scriptures. It is to be feared that this duty is neglected to an alarming extent. The Psalmist David says, "Thy Word is a lamp to my feet and a light to my path;" evidently meaning that it guided him into the right way and gave him directions how to keep in it.

Now if David was thus led and guided by the teachings of the Word of God, of what infinite value was it to him while in this world of sin and sorrow: and of what benefit would it have been to him had he known little or nothing about it? And where do we find a character of more pious and devotional habits than the Psalmist David? And is it not evident that many of his pious and devotional feelings and habits originated from his investigations of and meditations upon the Word of God? David further says, "Through thy precepts I get understanding, therefore I hate every false way." So you see, through this mirror of divine truth he was enabled to distinguish truth from error.

Is it reasonable to suppose that all who follow David's example will be alike benefited? Now, dear Brethren, let us examine the subject, and see if the standard of piety and virtue is as high in the bounds of our Association as it might and ought to be. And if we find that it is not, let each one of us consider ourselves under the strongest and most solemn obligation to elevate it, feeling assured that by so doing our own happiness will be greatly augmented, and by far a more happy and salutary influence exerted on the side of the Lord. There is too much levity and foolish jesting among professors of religion; if they were more guarded in common and general conversation, and assumed a more grave appearance, an influence far more salutary would be exerted over sinners.

Let us endeavor to have piety, joined with charity; faith with good works, and devotion with morality.

F. M. JORDAN.

CHURCHES.	COUNTIES.	NAMES OF DELEGATES.	Baptized.	Rec'd by Letter.	Restored.	Dismissed	Expelled.	Dead.	White Males.	White Females.	Slaves.	Total.	Contributions for Minutes.
Forks Little River,	Montgomery,	L. Jordan, *S. Haltum, Elder F. M. Jordan,	.....	1	...	5	3	...	39	58	6	104	$1 50
Rocky River,	Anson,	Uriah Staton, R. N. Allen, Elder S. P. Morton,	4	2	...	2	1	...	21	45	15	81	2 00
Pee Dee,	"	W. J. Willoughby, B. R. Bailey,	6	...	1	6	2	...	28	88	45	161	2 00
Spring Hill,	Richmond,	Elder John Monroe, A. S. McNeill, R. McLain,	24	...	...	3	...	...	.....	.....	.....	136	3 25
Bethel,	Montgomery,	John B. Ballard, J. M. Wilson, P. P. Ballard,	46	5	2	...	...	...	52	56	20	128	3 00
Cartledge's Creek,	Richmond,	*S. Bostick, *T. J. Covington, A. Dockery,	10	...	...	...	...	2	13	17	10	40	1 00
Saron,	"	*W. D. Townsend, *W. M. Bostick, D. Baldwin,	21	3	2	3	1	2	34	58	35	127	2 00
Brown Creek,	Anson,	*L. Parker, James May, Henry Flake,	8	11	...	2	1	1	29	31	14	102	2 00
Kendall's,	Stanly,	S. S. Stone, A. P. Stoker, *J. Pickler,	12	...	1	2	2	2	.....	.....	.....	86	1 00
New Union,	Montgomery,	R. Haywood, Thomas Dunn, J. Morris,	42	6	1	3	...	1	36	62	6	104	2 00
Ebenezer,	Stanly,	John Calloway, *J. W. Littleton, *T. Ingram,	14	...	...	3	...	1	18	37	13	70	1 25
Mineral Spring,	Anson,		.....	...	...	...	...	...	.....	.....	.....	59	.....
Gum Spring,	"	Sanford Liles, *John Knotts, *J. Williams,	31	...	...	1	...	...	15	34	11	60	2 00
Dover,	Moore,	K. M. Owen, E. Philips, A. Davis,	1	...	...	...	...	...	28	63	5	91	2 00
Pleasant Grove,	Anson,	Jos. Allen, Jas. McBride, John C. Burmingham,	15	4	...	3	1	2	19	32	51	102	2 50
Laurel Hill,	Montgomery,	M. M. Leach, *A. B. Leach, *James M. Wright,	4	2	...	...	3	...	21	28	7	56	1 50
Friendship,	Stanly,	Not represented.	.....	...	...	...	...	...	.....	.....	.....	.....	.....
Pleasant Grove,	"	S. McLester, *W. W. Russell, John Spaight,	.....	2	...	...	1	...	17	35	2	54	2 10
Blackwood's Chapel,	Montgomery,	Eld. A. D. Blackwood, *A. W. Chambers, W. B. Jordan	4	2	...	1	...	...	19	19	5	43	2 00
Piney Grove,	Anson,	T. J. Polk, L. L. Polk, C. R. Boyd,	74	5	1	...	...	...	51	48	12	111	2 50
Liberty Hill,	Stanly,	Not represented.	.....	...	...	...	...	...	.....	.....	.....	15	.....
			316	43	8	34	15	11	447	721	256	1730	$35 60

Churches.	Pastors.	Clerks.	Post Offices.
Forks of Little River,	F. M. Jordan,	James Jordan,	Troy.
Rocky River,	S. P. Morton,	James Broadaway	Hammond's Store.
Pee Dee,	W. Q. Beattie,	W. T. Williams,	Lilesville.
Spring Hill,	John Monroe,	R. Monroe,	Montpelier.
Bethel,	A. D. Blackwood,	S. M. Ballard,	Edinborough.
Cartledge's Creek,	J. Monroe,	A. Dockery,	Dockery's Store.
Saron,	A. D. Blackwood,	W. M. Bostick,	Bostick's Store.
Brown Creek,	S. P. Morton,	J. M. Parker,	Diamond Hill.
Kendall's,	B. H. Carter,	E. L. Parker,	Kendall's,
New Union,	A. L. Stough,	A. Graham,	Troy.
Ebenezer,	A. L. Stough,	D. McLester,	Albemarle.
Gum Spring,	A. L. Stough,	Sanford Liles,	Lilesville.
Dover,	N. Richardson,	L. Allen,	Caledonia.
Pleasant Grove, (1,)	A. L. Stough,	W. F. Birmingham	Wadesborough.
Laurel Hill,	B. Lanier,	A. B. Leach,	Troy.
Friendship,			
Pleasant Grove, (2,)	B. H. Carter,	S. M. McLester,	Albemarle.
Blackwood's Chapel,	A. D. Blackwood,	H. G. Lucas,	Pekin.
Piney Grove,	E. L. Davis,	Thomas J. Polk,	Wadesborough.
Liberty Hill,	B. H. Carter,		

A few kind Remarks to the Churches.

Dearly beloved Brethren and Sisters: The Minutes, Circular, and Reports on various subjects are now spread before you; and please remember, that by a resolution of the Association, the Pastors are expected each one to deliver to their respective Churches a Missionary Sermon. Let this be done in the Spring season, when the weather is pleasant, and let all have an opportunity to contribute, either in money at the time or in pledges payable before the session of the Association. Remember the *great objects* of the State Convention, and let the "Appeal" of the Bible Board be read, and donations made to carry on its noble objects.

MODERATOR.

be done. But our hands are tied: we can do comparatively nothing. We can see perishing millions rushing past us, on the mighty tide of time, to endless ruin. We can pity: we can weep: we can pray: but we can do but little more. They stretch out their hands to us, as they go by, and ask us for the bread of life: we can but scatter here and there a crumb. They seem to look back reproachfully from the mouth of the pit, and call to us, as they sink down to hell. Their fearful words are ringing in our ears. They say, "Christ died for sinners: he left for us the message of his love: he put it in your keeping: he charged you, as you loved him, to make it known to us: you have not done it, and we are lost—lost to God! lost to the glorious Redeemer! lost to heaven! lost to the Church of God on earth! lost to ourselves! for ever and for ever lost! You *had* the gospel: you *could* have given it to us: you failed to do it, and this, alas! is the awful, the horrible result!"

Brethren in Christ, what can we answer them? Shall we say, It is true, that we, *this Bible Board*, were charged especially, and by our own desire, with this great work. We saw your sad condition, and our hearts bled to save you. We gave you what we could of our own means. We called upon our brethren to unite their means with ours. We besought them by the priceless worth of souls: we entreated them by the precious name of Jesus: we went about among them, night and day, with tears, and with all the eloquence of glowing thoughts, and burning words, and mighty arguments, we strove, with agonizing efforts, to induce them to pity and to help; but they *would not pity*, and they *did not help*. No! no! no! we dare not say *all* this, for we have not been thus faithful. Would to God we had! Our hearts condemn us, before God, to-day. We have called, indeed, and you have not responded, as we hoped you would, as we believe you ought to have done; but we, no more than you, are guiltless in this thing. We have *not* called as *earnestly* as we should: we have not called as *often* as we should: we have not kept this great subject before your eyes and your hearts as *constantly* as we should.

Forgive us, brethren, and God forgive us too: we will hereafter endeavor to do better. We *feel*, more than we have ever done, the vastness and the urgency of our mighty enterprise. We *feel*, more than we have ever done, the fearful, the tremendous responsibility of our position, as the representatives of the Baptist churches in all the Southern States, in regard to this great work. We are almost overwhelmed by it. When we see how *very little* we have thus far done, in contrast with the *vastness* of what remains to do: when we remember how insignificant is the whole sum which our brethren have been induced, thus far, to furnish, in answer to the most urgent entreaties and heart-moving appeals which we have heretofore been enabled to make, our spirits die within us? What can we

do? Shall we sit down in despair, and say the work cannot be done? Never! never! while we have breath to speak or a hand to write. We will make *one more effort*, and that shall be the effort of a lifetime. Brethren, bear with us: we will not let you go: you *must* help us in this tremendous work: you must help us *now:* you must *all* help us: each *one* of you, rich or poor, young or old, bond or free, can do *something.* Some of you can do *much:* some of you can send your hundreds; and if you would all act as you would wish others to act if you *were perishing*, we might at once be placed in a condition to engage effectively in the work. Do not wait: what you do, do quickly. We need it *now:* send it to us *at once by mail.* Don't wait for the *agent* to come and *beg* you for it, but give spontaneously, give cheerfully, give generously, and give *promptly.* The God of the Bible will bless you in proportion to your gift. You have his promise: take him at his word. The issues of wealth and poverty, as well as of life and death, are in his hands. Can't you trust him? Won't you, for *this one time* at least, *act* as though you *did* believe the word of Him who said, "It is more blessed to give than to receive," and who has assured you that what you give shall be given to you again, good measure, pressed down, shaken together, and running over? Won't you, *for this one time* at least, remember the love of Him who, though he was rich, yet for your sakes became poor, that you, through his poverty, might become rich? You profess to love him: you desire to be like him. Will you not show yourself like him in this? Give up *your* riches to make *others* rich in the knowledge of Jesus; rich in the joys of salvation; rich in hopes of a glorious immortality; rich in the kingdom which the Lord has purchased with his blood for them and you.

Did we say we were overwhelmed? Did we say we were disheartened? We take it back: we are full of hope: we are strong in confidence. We had forgotten for a moment, but we remember now that this is not our work, but God's. The God of the Bible will not permit the Bible cause to fail. We have no fear. He will make his people willing. He will move upon your hearts by his Spirit, even while you are reading this appeal. Take care how you resist the impulse of that Spirit. Take care how you say in your heart, "Go thy way for this time." This is the time to *act.* Do *now*, at once, what you feel impressed to do. Deliverance will come. If you refuse, God will raise up some other who will perform his purpose; but *our* heart's desire and prayer to God is, that this work may be done through the *Baptists of the South.*

Signed in behalf of the Bible Board, by your brother and fellow-laborer in the gospel,

A. C. DAYTON,
Cor. Secretary.

MINUTES

AND

PROCEEDINGS

OF THE

FORTY-SECOND ANNIVERSARY

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT PINEY GROVE,

ANSON COUNTY, N. C.,

October 17—21,

1857.

COMPILED BY J. MONROE,
MONTPELIER, N. C.

FAYETTEVILLE:
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MINUTES

OF THE

PEE DEE BAPTIST ASSOCIATION,

SESSION OF 1857.

PINEY GROVE, FRIDAY, October 16.

Elder D. Wright delivered the Introductory Sermon, from Acts, ix. 6: "Lord, what wilt thou have me to do?"

After a recess of half hour, the Delegates assembled. Prayer was offered by Elder A. D. Blackwood. The Letters from the Churches were read by A. D Blackwood, and the names of the Delegates recorded.

Elder John Monroe was elected Moderator, by ballot.

Delegates from two *new* Churches appeared, with petitions for admittance into this Body. Their Letters were read, and their request unanimously granted. One is called Mount Carmel, in Montgomery county; the other Mount Moriah, in Robeson county.

Elder S. P. Morton, Elder A. L. Stough, and Bro. S. Rushing, appeared, and were cordially received as Corresponding Messengers from the Brown Creek Association. Bro. James Funderburg, from the Moriah, and Elder James B. Jackson, from the Welsh Neck Association, with Minutes.

Appointed the following Committees: To arrange the business of the Association—P. M. Powell, A. D. Blackwood and J. Williamson; Finance—L. Simmons and E. L. Parker; To arrange the order of preaching—Elder E. L. Davis and the Deacons of the Piney Grove Church.

Adjourned till to-morrow morning, 10 o'clock. Benediction by the Moderator.

SATURDAY MORNING.

Met according to adjournment. Prayer by Bro. B. Saunders.

Called the Roll and marked absentees.

Adopted the Report of the Committee of Arrangement.

Invited Ministering Brethren who were not Delegates to seats with us. Dr. Crockett accepted the invitation.

Called on Corresponding Messengers to other Associations to report. Elder E. L. Davis reported that he attended the Moriah Association. Those appointed to the Liberty all failed to attend, and also those appointed to the Yadkin. Bro. Bailey reported that himself and Bro. D. McMillan attended the Welsh Neck Association. Elder F. M. Jordan attended the Sandy Creek.

Appointed Corresponding Messengers: To the Moriah—Elder E. L. Davis and Bro. J. W. Davis; Liberty—The Brethren E. L. Parker and S. S. Stone; Cape Fear—The Brethren J. McLean and R. McLean; Welsh Neck—Elders J. Monroe and A. D. Blackwood; Yadkin—Elder B. H. Carter and A. P. Stoker; Sandy Creek—Elder D. Wright and E. Philips; Brown Creek—Elders A. D. Blackwood and H. Woodward.

On motion, agreed that in future this Association will appoint *two* Corresponding Messengers to sister Associations with whom we correspond.

The Circular Letter to the Churches, prepared by Bro. P. M. Powell, was read by the author, adopted, and ordered to be published with the Minutes.

Appointed Bro. A. Dockery to write the next Circular Letter.

The following resolution was adopted: Resolved, That the *Fourth* Article of the Constitution be amended at the next Session, so that the Moderator and Clerk shall be elected annually, either by nomination or ballot.

The Report on the Baptist State Convention, prepared by Elder A. D. Blackwood, was read and adopted.

The Report on Periodicals, prepared by Elder A. L. Stough, was read and adopted.

The Report on Foreign Missions, written by Bro. A. Dockery, was read and adopted.

Took a recess of half hour. Prayer by Elder A. L. Stough.

Met pursuant to adjournment. Prayer by Bro. A. Dockery.

Appointed the following Brethren a Committee to prepare a Report on Education in connection with Wake Forest College: P. M. Powell, A. Dockery and A. D. Blackwood.

The Report on Sabbath Schools and Temperance, prepared by Elder D. Wright, was read and adopted.

The Report of the Executive Committee was read, received, and ordered to be published.

On motion, appointed Elder D. Wright to act as Itinerant and Colporteur for the ensuing year, and that he be allowed one dollar per day for his services. It is further agreed, that he appropriate *one-eighth* of the pledges from the Churches in furnishing the poor and destitute with the Scriptures and other religious works.

Appointed the next meeting of the Association at Kendall's, Stanly county, on Friday before the third Sabbath of October 1858. Elder E. L. Davis to preach the Introductory Sermon and Elder A. D. Blackwood the Missionary Sermon, on Sabbath.

Appointed the following Brethren to write Reports upon the subjects annexed to their names, to be published with the Minutes of 1858: State Convention—A. Dockery; Periodicals—J. Williamson; Foreign Missions—P. M. Powell; Sabbath Schools and Temperance—F. B. Flake.

On motion, appointed the Moderator to superintend the printing of the Minutes.

On motion, appointed Saturday before the *fourth* Lord's Day of March next, as a day of *Fasting*, *Humiliation* and *Special Prayer*, for a revival of Religion within our bounds and throughout the world.

Adjourned till Monday, 10 o'clock. Prayer by Elder Jas. B. Jackson.

SABBATH.

On this day a very large and orderly congregation assembled. Elder A. D. Blackwood preached from Job, xxi. 15: "What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" Elder John Monroe preached the Missionary Sermon, from Zechariah, iv. 2 and 3: "And said unto me, What seest thou? And I said, I have looked, and behold a candlestick, all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." A collection was then taken in aid of the noble objects of the State Convention, amounting to about $37. After a suitable recess, Elder James B. Jackson preached, from I Pet., v. 7: "Casting all your care upon him; for he careth for you." The God of all grace grant that all the Sermons delivered, by day and by night, during the meeting of the Association, may prove an everlasting blessing to the Piney Grove Church and the community around.

MONDAY MORNING.

Met pursuant to adjournment. Prayer by Elder J. B. Jackson.

Brother Crouch, of the Holston Association of Tennessee, being present, was cordially invited to a seat with us.

Brother John Hutson appeared as a Corresponding Messenger from the Sandy Creek Association, and was cordially received.

Considered the petition of the Brown Creek Church, for a Letter of Dismission. On motion, the request was unanimously granted.

The Report on Education, written by Bro. P. M. Powell, was read, and after a very warm and appropriate address in its favor, by Elder A. D. Blackwood, it was ordered to be published.

The Committee of Finance reported. Report received and the Committee discharged.

On motion, Resolved, That if the interest upon the money already paid towards the securing of a Scholarship in Wake Forest College can be available, that Bro. B. G. Covington have the benefit of it for one year.

Appointed Elder A. D. Blackwood Agent for the Association, to collect the funds subscribed for the Scholarship; and also that he be a Delegate to the next Baptist State Convention.

On motion, agreed that the Chairman of the Executive Committee pay over to the Colporteur the funds now in his hands, for the purpose of procuring suitable Books for gratuitous distribution.

On motion, agreed that the Clerk, and the superintendent of the printing of the Minutes, be allowed $5 each for their services.

Resolved, That the thanks of this Association be tendered to all the Brethren and all the friends in this neighborhood, for their hospitable entertainment.

Brother S. S. Stone, who had been for many years the Clerk of the Association, resigned his office. His resignation was accepted.

On motion, adjourned. Prayer by Elder E. L. Davis.

JOHN MONROE, Moderator.

S. S. STONE, Clerk.

CHURCHES.	COUNTIES.	NAMES OF DELEGATES.	Baptised.	Rec'd by Letter.	Restored.	Dismissed.	Expelled.	Dead.	White Males.	White Females	Col'd Members.	Total.	Contributions.
Forks Little River,	Montgomery,	Elder D. Wright, S. Haltum, A. Jordan,	...	3	...	7	5	2	35	51	6	92	$2 50
Pee Dee,	Anson,	Sam'l Smith, B. Bailey, B. Sanders,	...	...	...	6	...	1	27	85	45	157	2 00
Spring Hill,	Richmond,	Elder J. Monroe, A S. McNeill, R Monroe,	2	...	38	...	...	...	...	...	...	100	4 00
Bethel,	Montgomery,	S. W. Gardner, J. W. Dunn, S. A. Williams,	15	...	...	...	2	...	56	61	21	138	3 00
Cartledge's Creek,	Richmond,	Solomon Bostick, Alfred Dockery,	...	...	...	...	...	2	10	17	16	43	1 00
Saron,	"	J. T. Bostick, J. Williamson, J. T. Townsend,	6	...	1	1	...	1	32	58	37	127	3 00
Brown Creek,	Anson,	J. Wincefield, P. May, J. Parker,	10	2	...	13	1	...	24	38	39	.....	1 50
Kendall's,	Stanly,	E. L. Parker, S. S. Stone.	3	...	...	4	...	2	...	...	...	83	1 00
New Union,	Montgomery,	Jas. Byrd, J. D. Haywood, B. Haywood,	2	...	...	29	1	1	23	40	5	68	1 05
Ebenezer,	Stanly,	J. W. Littleton,	4	..	...	1	...	3	13	35	17	63	1 50
Gum Spring,	Anson,	J. D Williams, W. D. Webb, Geo. W. Hooks,	22	1	...	5	...	...	22	43	8	73	2 20
Dover,	Moore,	R. Davis, N. Miller,	...	...	...	...	1	4	26	60	5	91	2 00
Pleasant Grove,	Anson,	J. Allen, F. B. Flake, J. C. Birmingham,	...	...	...	5	2	4	16	30	51	97	1 55
Laurel Hill,	Montgomery,	D. J. Green, *W. Hogan, L. Simmons,	1	3	...	...	2	1	22	27	8	57	1 50
Pleasant Grove,	Stanly,	H. Woodward, J. Morton, W. McLester,	...	4	...	...	1	1	19	36	2	57	2 00
Blackwood's Chapel,	Montgomery,	Elder A. D. Blackwood, *J. Luther, P. M. Powell,	...	...	...	2	4	...	13	17	7	37	2 50
Piney Grove,	Anson,	E L. Davis, J. W. Davis, J. W. Caudle,	24	2	1	3	...	4	62	56	13	131	3 00
Liberty Hill,	Stanly,	A. Biles, F. A. Laton,	2	...	...	2	...	1	...	...	...	15	75
Mount Carmel,	Montgomery,	John Morris, Nathan Jenkins,	...	...	...	...	...	...	...	...	...	27	1 50
Mount Moriah,	Robeson,	Daniel Monroe, *R. McLean, *H. L. Legett,	...	...	...	...	...	...	...	...	...	39	2 00
		Those marked thus (*) were absent.											$39 55

Churches.	Pastors.	Clerks.	Post Offices.
Forks of Little River	A. D. Blackwood.	Jas. Jordan.	Troy.
Pee Dee,	W. Q. Beattie.	W. T. Williams.	Lilesville.
Spring Hill,	J. Monroe.	R. Monroe.	Montpelier.
Bethel,	A. D. Blackwood.	S. M. Ballard.	Edinborough.
Cartledge's Creek,	J. Monroe,	A. Dockery.	Dockery's Store.
Saron,	A. D. Blackwood.	M. T. Covington.	Bostick's Store.
Brown Creek,	.....	J. P. Wincefield.	Diamond Hill.
Kendall's,	B. H. Carter.	E. L. Parker.	Kendall's.
New Union,	A. L. Stough.	B. Haywood.	Mount Gilead.
Ebenezer,	S. P. Morton.	D. McLester.	Albemarle.
Gum Spring,	A. L. Stough.	J. D. Williams.	Lilesville.
Dover,	N. Richardson.	L. Allen.	Caledonia.
Pleasant Grove, (1,)	A. L. Stough.	J. McBride.	Pee Dee.
Laurel Hill,	.....	A. B. Leach.	Auman's Hill.
Pleasant Grove, (2,)	H. Woodward.	S. W. McLester.	Albemarle.
Blackwood's Chapel,	A. D. Blackwood.	H. G. Lucas.	Pekin.
Piney Grove,	E. L. Davis.	T. J. Polk.	Wadesborough.
Liberty Hill,	.....	E. Laton.	Albemarle.
Mount Carmel,	.....	W A. Morris.	Troy.
Mount Moriah,	J. Monroe.	R. McLean	Alfordsville.

REPORTS.

REPORT OF THE COMMITTEE OF FINANCE.

Received for printing Minutes,	$39 55
From the Spring Hill Church—For the Southern Bible Board $8, Education $9, Foreign Missions $10; making	27 00
Good pledges from Spring Hill Church, to be paid to the Board of Convention soon,	50 00
From the Gum Spring Church—For Bible Board 7 87½, Foreign Missions 4 37½, Home Mission 2 87½, Education 2 87½; making	18 00
From Mount Moriah Church, for Foreign Missions,	9 00
The Cartledge's Creek Church, since the Association, forwarded $24 to the Convention,	24 00
Collection on Sabbath for Convention,	37 00
Total in cash and pledges,	$204 55

L. SIMMONS, Chairman.

Note.—It will be seen in the Report of the Executive Committee, that Churches and individuals, during the Associational year, paid $131 80 for the Colporteur Fund, which, together with the above, amounts to $336 35.

REPORT ON THE CONVENTION.

WRITTEN BY A. D. BLACKWOOD.

Your committee on the Convention, beg leave to submit the following report:—

The Convention convened last year with the Baptist Church in Raleigh, and was one of the most interesting Sessions that it has been our lot to attend. The various objects of the Convention were ably discussed, and the appeals for their support received a liberal response, and by these efforts the amount of funds was increased to a larger sum than on any previous year; but while there is an increase in the funds, there is a greater increase in the demands, and more calls upon the board for assistance. There is now, we believe, a larger number of Domestic Missionaries and Beneficiaries, than at any former period; while the number of Foreign Missions has been augmented, the call is still loud for help, but the means are not adequate to the demands: therefore it becomes every Brother and Sister, to bestir themselves to increase the means equal to the wants, and let the destitute and the heathen have the bread of eternal life. We must not wait until we have built our houses, or furnished our parlors, before we contribute something to the promotion of Missions; for while we are waiting to do these things, thousands of Christless souls will die, and sink down beneath the frowns of a righteous God. It will be too late do anything then. Our contributions will not avail anything in mitigating their pain, or releasing them from everlasting woe. Now is the time to work; for the night cometh when no man can work. Let every brother and sister of this Association, give as the Lord hath prospered them, that the means may be increased in proportion to the demands.

REPORT ON EDUCATION.

The committee appointed to report upon the subject of Education, in connection with Wake Forest College, have had the matter under consideration, and submit the following report:—

This committee, you are aware, was appointed after the adoption of the Circular Letter, which took high ground upon the subject of Education, and particularly the education of our young brethren intending to engage in the Ministry; consequently we have but little time, and no means of procuring such information as would enable us to prepare a satisfactory report, upon so important a subject; connected with which depends the success of our Churches and people.

We would remark however, that the Baptist State Convention, has for one of its objects, the education of our young Ministers at Wake Forest College. The Convention now has Beneficiaries and would gladly have many more, if their financial condition would justify it. The College is making a strong effort to raise $50,000 for its endowment, and to accomplish which, an almost unprecedented amount was subscribed by the members of the last Convention, which met in Raleigh in November last, since which several of the Associations in the Eastern part of the State have contributed liberally, and the friends of

the College entertain a hope, that the endowment will be completed by the annual meeting in next month.

The Pee Dee Association, *Resolved*, at their annual meeting in 1855, to subscribe $500, and thus secure a scholarship, which was believed at the time to have been done, but in consequence of deaths, removals, and other causes, it is ascertained that there is a deficiency. Your Committee would therefore recommend the adoption of the following resolutions:

1st. Resolved, That an effort be now made, to raise the requisite amount to secure the scholarship.

2d. Resolved, That in case the amount to secure the scholarship is not promptly made and secured, that the amount which has, and may be raised for that object, be presented to the College as a donation, for the purpose of its endowment.

All of which is respectfully submitted.

P. M. POWELL, Chairman.

REPORT ON PERIODICALS.

WRITTEN BY A. L. STOUGH.

Your committee on Periodicals present the following report:—

We deem the subject of vital importance to the cause of God, and the interest of our denomination.

The history of the Church, and our own observation, afford ample testimony on this point. We have great reason to thank God for the good accomplished through the medium of our Religious Periodicals by his blessing: doubtless this is one of the sources to which may be traced the rapid growth of our denomination in numbers, intelligence and piety.

We need but trace back the wheel of time and mark the condition of the world before any Religious Periodicals were published. Then we shall see in a true light what wonders they have wrought.

The first Religious paper of which we have any account, was the Christian History published in Boston by Thomas Prince, about the time of Revivals in 1740-43.

A similar publication was issued at the same time, with the same title in Glasgow, but after two years these papers were done away.

But now we are blest with almost a superabundance.

But we need not disguise the fact however, that we are yet but partially aroused on this subject. Nor yet are we aware of its importance. As a general thing those who enjoy but little spiritual-mindedness, and do very little towards the charitable and religious Institutions of the day, are those who take no Religious Periodical. How can it be otherwise, since they have never become acquainted with the condition of heathen lands, nor with the exertions made to ameliorate their condition by sending them the Gospel.

If every Baptist family belonging to this body, were to unite in circulating and sustaining our Religious Periodicals, we would see still a more different and a greater support given to christian enterprise. The

whole amount of good effected in this way, would require the arithmetic of Heaven to calculate.

Your Committee would therefore recommend the following resolution:

Resolved, That the Biblical Recorder, our organ of this State, the Southern Baptist Review and Eclectic, published by Graves & Marks, Nashville, Tennessee, and the Commission, Home and Foreign Journal, and the Baptist Preacher, published in Richmond, Va., deserve a more ample patronage than heretofore bestowed, and that it shall be the aim of the members of this body to renew their efforts to impart to their circulation greater vigor and success.

Respectfully submitted.

REPORT ON FOREIGN MISSIONS.

WRITTEN BY A. DOCKERY.

The committee on Foreign Missions, respectfully report:—

That in relation to the magnitude and importance of this branch of the enterprize of the friends of God to christianize the world, they have but little information not known by members of the Association generally, which if communicated would interest the readers.

Nor does it on mature reflection appear so necessary to elaborate on points of information, as to encourage christians to the discharge of admitted duties and imperious obligations. All are aware that hundreds of millions of the human family, occupying a large portion of the earth's surface, are living and dying in the grossest moral darkness, without the slightest knowledge of the true and living God the Father, or the atonement of God the Son, who died, that all to the uttermost corners of the earth might be saved. All Bible readers know that the Holy Book abounds with precepts and commands to the followers of God, to be active in the use of all means at their command to extend a knowledge of the Lord, to perishing sinners over the whole earth.

In view of these solemn truths, the great question for the consideration of each and all is of a practical character. Have we done, and are we now doing our duty by aiding the Missionary efforts of the present day, to send the bread of eternal life to the people of heathen lands?

Should the question be asked, what can I a poor humble individual do in so great a work as that of turning the heart of heathen nations to God? We answer, you can do a great deal. You can pray the Lord of the harvest to send forth more faithful laborers into the field to build up the waste places of Zion; and you can contribute of your earthly substance, to satisfy the temporal wants of the devoted servants of God, in their toils and sacrifices for the glory of God, and salvation of sinners. That the Missionary cause is owned and blessed by the Almighty, we might refer for proof to numerous results of the Missionary labors in Pagan lands, only one of which we propose to incorporate into this report. The Rev. Dr. Kincaid, a noted Baptist Missionary, long a colaborer with Judson and Wade, who left the city of New York a few days ago, to return the third time to his field in Burmah, delivered a parting address, in which he reviewed to some extent his career since

1830, when he first landed at Calcutta, from a fishing boat, a total stranger in a strange land, to preach the Gospel. His accounts of the first Karen convert, and his Baptism 27 years ago, with the gradual increase of numbers, until now in the various provinces of the Burmese empire, there are more than 15,000 communicants, in over 200 churches, with a nominal christian population of 100,000 souls, with a school for the education of Preachers and teachers, containing 197 scholars from among the native youths of the country, were of a very interesting character. What encouraging facts to the friends of Missions,—what glorious results in the future, are here presented to the contemplative mind.

From the progress already made by Dr. Kincaid, and a few others in about 30 years, who will longer doubt God's approbation of the Missionary cause, or his own duty as an instrument to help it on?

REPORT ON SABBATH SCHOOLS AND TEMPERANCE.

WRITTEN BY ELDER D. WRIGHT.

The Committee submit the following: Sabbath Schools generally in our bounds, we regret to state, are in a languishing condition. A few of the Churches however, are doing well in this great and good work.

It will be admitted that these little auxiliaries are great nurseries for the Church; and like John the Baptist of the Gospel, to the hearts of the rising generation. The future destiny of our common country depends much upon them. Their instructions are admirably calculated to bring the truths of the Bible in delightful contact with the youthful mind. They are of incalculable value in the moral and religious training of the family. They prevent the profanation of the Sabbath, by furnishing laudable and useful exercises for the youth on the seventh day. They have been greatly blessed of God, in increasing the number of early conversions. Their influence upon those who are engaged in their instructions is wonderful—their piety is abundantly increased. Many of our most efficient Ministers have risen from the labors of the Sabbath School, to the great work of the Gospel Ministry.

TEMPERANCE.

Your Committee feel that they cannot recommend this subject as highly as it should be. The Churches, (as Churches) are doing comparatively little in the cause of Temperance, and we think it best so. But many of our members are, and have been, members of different Temperance organizations, and particularly of the organization calling themselves "Sons" of Temperance, whose zeal, industry, and worthy example are commendable; and we do *recommend*, that where it is convenient, our members become members, or in some other way give their influence in their favor: for we look upon the Order as a very valuable auxiliary, for the redemption of the world from the terrible curses of drunkenness.

All of which is respectfully submitted.

REPORT OF EXECUTIVE COMMITTEE.

The Executive Committee on Colportage report, That they employed Bro. Wright to travel in the Association, and agreed to pay him one dollar per day for his services, and all the profits of his books, he taking all risks and meeting all expenses. How much has been accomplished will be seen from his report, as follows:—

Traveled 101 days and about 1500 miles; made 600 visits; attended 7 protracted meetings, and one Association; Delivered 40 Sermons, and assisted in the ordination of three Deacons; Baptized 2 persons; sold about 300 volumes, besides tracts. Received from

Blackwood's Chapel,	$10 00	Uriah Staten,	$5 00
Saron,	11 00	Spring Hill,	10 00
Pleasant Grove, Anson,	10 00	Cross Roads,	3 50
Bethel,	10 00	Pleasant Grove, Stanly,	5 00
Cartledge's Creek,	10 00	Dover,	5 00
Laurel Hill,	5 00	Kendall's,	2 50
Mount Carmel,	2 95	Gum Spring,	10 00
New Union,	5 00	Ebenezer,	4 85
Brown Creek,	10 00	Piney Grove,	10 00

	$131 80
The Committee paid Elder D. Wright,	101 00
Balance,	30 80

A. D. BLACKWOOD, Chairman.

Pledges for Colporteur for 1858.—Forks of Little River $7; Pee Dee $10; Bethel $10; Cartledge's Creek $10; Saron 12 50; Ebenezer $5; Gum Spring $10; Dover $5; Pleasant Grove, Anson, $10; Laurel Hill $5; Blackwood's Chapel $10; Piney Grove $10; Mount Carmel $5; Mount Moriah $3; Spring Hill $15; Perry's School House $10; D. Wright $5; E. L. Parker 2 50; S. S. Stone $1.—Total $146.

CIRCULAR LETTER.

WRITTEN BY P. M. POWELL.

The Ministers and Delegates, composing the Pee Dee Baptist Association, to the Churches they represent, send CHRISTIAN LOVE.

DEAR BRETHREN,

Another Associational year has passed away, and with it, the usual changes which an all-wise Providence has seen fit to make.

Many of our dear relatives and friends, since our last annual meeting have been removed from us by death, and have gone to that bourne from whence no traveller returns.

We are yet spared; but at most, for a very short time, when we too, must be called away and give place to those who may come after us.

We have met together to consult, and devise ways and means, whereby we may be more efficient, in promoting the glory of God, and the good of His cause on earth.

According to an established custom, we now present you with our annual Circular, and have selected for our subject, the advancement of the present age, in connection with the force of habit.

As time advances, new and important discoveries are constantly being made; all tending to promote the general prosperity and happiness of man. But at no period since the creation of the world, has such rapid progress been made in the arts and sciences, and all useful knowledge, as has been within the last half century.

It may therefore be truthfully said, that we live in an age at once important, eventful, and progressive, one which constitutes a great epoch "in the cycle which time is advancing." It casts its brightening glories before, and most significantly reveals to the knowledge of man, the exalted destiny which will be his. It is the soil in which is planted the millenial tree, whose roots are striking deep, and whose branches are rising and expanding to shelter universal man.

There is one great principle which characterizes our times more decidedly than any period of the past. Mind is advancing in all that can promote glory and happiness. It is soaring high into the realms of the material universe; and unfolding its God-announcing wonders; it is piercing deep into the dark recesses of our little world, and reading power, and wisdom, and goodness in the handwriting traced by the finger of God upon the tablets of His own workmanship; it is dissevering matter, and displaying the magical properties of its component parts; it is subduing the long established tyranny of the old elements, and compelling them to yield their power subservient to the good of man. Mind is, in short, obtaining a glimpse of the true God through the media of His word and His works, and unraveling the mysteries of the nature of man, developing the transcendant powers with which he is

endowed, unfolding the laws to which he is subject, physically and spiritually; and more than all, if any thing can be more, is abandoning error—yes, breaking the thraldom of sin, and becoming free to take a high stand in the moral grades of the universe.

Thus the progress is onward, and Heaven says, "Come up higher."

Now if the foregoing picture is a true one, and we think no reflecting intelligent mind will say it is not, is it not our duty as professing Christians, belonging to the Churches composing the Pee Dee Association, to be up and doing, getting ourselves at once into the march of progress, lest we be left behind, and lost in the distance? We may rest assured, that whatever we may do, others will continue in the tide, and will advance, as fast as time can speed them along.

But have we any thing to do? We would answer, yes, we have much to do, not only for ourselves and for our children, but for those who may come after us. In the first place, have we such a Ministry as we ought to have? Surely not. Our present Ministry might have done in a different age, at least, better than at the present time, but it never was as efficient as it ought to be, and more particularly in the age in which we live. But perhaps you would ask, how this defect is to be remedied? We would answer, very easily, if all the Churches would adopt some systematic rule.

In the first place, it is radically wrong to set apart the Ministers in our Churches, as has usually been the custom. It is not every good man, and good christian too, who is *very pious*, and feels anxious for the salvation of souls, and desires to see the cause of God promoted, and the Churches built up, that ought to be set apart, and inducted into the office of the holy Ministry, and sent out by the authority and sanction of the Church, to preach the unsearchable riches of Christ to a perishing world.

We should always look to the qualifications of a man, and his aptness to teach, as well as his piety and good intentions, before he is set apart, and a Presbytery invited to lay hands on him and ordain him to this holy work.

Much, yea very much, depends upon an efficient Ministry; and to have such a Ministry, we must have our Ministers better educated. Some few individuals, of extraordinary natural capacity, have succeeded well in the Ministry with but a limited education; but even these few, and they are of rare occurrence, would have been much more useful if they had been better educated.

But where you find one of the class just alluded to, you will find many that are stumbling blocks in the way, and are actually doing as much harm, and in many instances more harm, than they do good. Their congregations are not instructed nor edified; consequently, at many places of public worship, where large congregations are accustomed to assemble, if people go to Church at all, it is because they have been in the habit of doing so, and not with the expectation of being edified or instructed; and at many other places, the congregations, which have been numerous and respectable, have dwindled down to a mere handfull, causing many who are Baptists in sentiment to go to some other place of worship, conducted by those of a different religious persuasion.

We now have colleges and high schools, where our young men who

are pious, and feel it their duty to preach the gospel, can be educated and prepared to preach acceptably; and if they have not the means, as is the case with most of this worthy class of our people, it is our duty, and we ought to feel it *a high privilege*, to furnish them the means, and assist them, until they are sufficiently qualified to enter upon this all-important work acceptably, efficiently, and usefully; and in proportion as we advance in the qualifications of our Ministry, and establish a higher grade of Ministerial efficiency, we will in a corresponding proportion share the benefits resulting frem it, and place our denomination in a much higher and more respectable position in the world.

We should also buy good books and read them, and teach our children to read them, and use our best endeavors to train them "up in the way they should go, and when they get old, they will not depart from it."

We now have a colporteur operating within the bounds of our Association, who has procured a stock of good books, and among them many excellent standard works, besides our peculiar denominational publications. We should buy these books for the use of our growing families, and thus patronize him as much as we can, holding up his hands, and encourage him in his laudable efforts to do good. And not only so, but we should by all means provide for ourselves and our children, such religious and literary publications as are approved by the Church. Literary and religious periodicals are invaluable auxiliaries to the moral training of the mind, and are absolutely indispensable in the present age.

The minds of our young people are in a constant stretch after knowledge, and as the tendency is constantly to err from the path of rectitude, and follow after that which is sinful in the sight of God, if we neglect to supply them with good books, and other suitable reading matter for the mind to feast upon, they will be almost certain to supply their place with other reading matter, having an evil tendency.

A great responsibility rests upon all parents in this important particular, knowing as we do, the force of habit. If we neglect the proper culture of their minds as they grow up, they will be almost certain to wander off, and get far away from the path of duty, and their minds will become corrupted, and when bad habits are once formed, it is very difficult to reform them.

But we fear some will begin to conclude we are trying to change the religion of our fathers. But not so. Our fathers lived in a different age, when there was less light, and less refinement than at the present day.

Religion and vital Godliness is always the same, and will continue to be so, until the end of time. But because our fathers pursued a particular course, and we esteemed them good men, we have been walking in their foot-steps from the force of habit. Times have changed, and we must change too.

There is just as much necessity that we should change our habits, in many very important respects, as professing christians and Church members, as there is in our literature, in farming or the mechanic arts, &c., and it is this sort of reformation that we wish to bring about.

What farmer is there now in the country that would cultivate his farm in the same manner, and with the same implements, that his father did forty years ago? It is true you see some few, that have advanced

in the improvements of the present age but little; they have suffered the force of habit to cling around them like their nature, and you can all see what their success is. But on the other hand, you see many putting off their old habits, throwing away their old implements, and falling in with the many useful and important improvements of the present age, getting into new habits, and anxious to learn wisdom. You have but to notice these two classes to see the contrast.

Those who cultivated the soil were regarded as farmers forty years ago. The arts and sciences were the same, and so was religion. But to be useful and efficient, to the successful accomplishment of much good in either at the present day, we must throw off the old habiliments and put on new ones, suitable to the age in which we live.

Finally, brethren, let us unite our hearts in praises to God for what He has done, and for what He is now doing in our land and nation, entreating Him to help us to throw off all our old erroneous habits, which twine about us like our nature, and try to habituate ourselves to conform our lives and our conduct to that which is right in His sight; and that we, as a denomination of professing christians, may not have our light hid under a bushel, but may we be as a candlestick set upon a hill, giving light to all around, and may we shine brighter and brighter, being more useful, more efficient, and more energetic in the cause of our dear Redeemer, until the perfect day.

SECRET PRAYER.

Elder ALEXANDER CARSON, of Ireland, was remarkable for the fervency and frequency of his secret devotions. Often at the hour of midnight was he heard, wrestling at the throne of grace. The following *Extracts* were taken from a Memoir of his Life:

"O Lord, make my testimony effectual. As I give up all for Christ, may I have the satisfaction to be the instrument of turning many to righteousness. May this testimony be the means, not only in bringing the saints in this land to a nearer conformity to Thy Word, but also of exciting many to inquiry, and finally of bringing thousands to Christ.

"As I go out like Abraham, not knowing whither I go, may the blessing of Abraham come upon me. Not only let my natural offspring be Thine to the remotest generation, but my spiritual seed be as numerous as the sand of the sea, or the stars that can not be numbered. Scan out my future lot, and fix the bounds of my habitation. Give me faith to adopt and live upon the sixth of Matthew.

"May I with confidence and cheerfulness trust myself, my wife, and little ones, to Thy providence. Lord, I am blind, go before me, lead me by the hand; let me never take a step without Thee. Let me do nothing rashly. And as the tempter will be likely to take advantage of my situation to excite me to distrust, O do thou stand upon my right hand and upon my left, behind and before, so that I may not be moved! Lord, I know I will not be able to stand one blast if Thou dost not prop. I am the weakest of the weak. I know that by faith only I can stand. O Lord! Thou seest that my strength is in Thee. I trust not in myself, and vain is the help of man! Thou alone art my refuge. Forget not my dear wife and helpless babes. Will the Lord, who feedeth the ravens, and clothed the lilies of the field, forget the family of his servant, who gives up all for the name of Christ? Lord, I know Thou never wilt; but as distrust will, nevertheless, unavoidably arise if Thou leavest me, O keep possession of my heart, and daily give me heavenly bread for my daily wants! Let my strength be as my day of trial. Make Thy grace sufficient for me; perfect Thy strength in my weakness. O Lord, I know of all men I am naturally the most unfit for the perilous work to which Thou hast called me. I have not fortitude, nor sufficient self-denial, to fit me to encounter the obloquy, the reproach, and persecution, that I shall meet. I have not sufficient front and firmness to separate individually between saints and sinners in the formation of a church. But especially I am not able to withstand the remonstrances of my

relations who are concerned for my temporal welfare. O thou Father of Lights, from whom doth proceed every good and perfect gift, give me what Thou seest I want. I take encouragement from Scripture example, when I see that Thou dost choose instruments in themselves the most unfit to do the most important, and arduous, and dangerous work. To wait upon their crucified Lord Thou didst not choose the courageous Peter, but the timid Joseph and Nicodemus—the latter, who out of fear came to Jesus by night—and the other a disciple, but privately, for fear of the Jews. If Thou didst choose these two timid disciples to acknowledge Jesus in a time of the greatest danger, Thou canst give me now the heart of a lion in the time of danger.

"O Lord! do Thou bless my testimony for the conversion of those of my relations who are yet strangers to Thee. 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost that I have great heaviness and continual sorrow for my brethren, my kindred according to the flesh.' O Thou, my dear Master, make all my kindred Thy servants; let all my relations be related unto Thee in Jesus Christ. O that I may not see on Thy left hand, on that great day, any of those that are dearer to me than life. Lord, hear Thy servant on behalf of his dear relations; I entreat Thee, also, to bless my testimony for the conversion of the congregation in which I now labor. O that the Lord may have a church here. O that my labor for these six years past may not be in vain. O Lord, when I view their present state, my mind is gloomy, but help me to leave them with Thee. Are they not Thine? Are not sinners dearer to Thee than to me?

"What is to happen to me in the course of the present year Thou only knowest. I have to wade through deep waters. O Lord, let them not overflow me. Grant that if I live to look over this on the next new year, I may have cause of praise, and more ground for confidence, by seeing Thy hand to have led me when I gave up all. And when all men are against me be Thou my provider, protector, and comforter. If I am provided for in such circumstances, surely I will be excited ever after in bearing testimony to the faithfulness of God, and exhorting others, after my example, to feed upon the sixth of Matthew. I know that all our trials have a wise design. If, then, I shall by this dispensation be better fitted to call others to confidence and trust in God, surely all I suffer will be light in comparison."

MINUTES

AND

PROCEEDINGS

OF THE

FORTY-FOURTH ANNIVERSARY

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT PLEASANT GROVE,

ANSON COUNTY, N. C.,

OCTOBER 14—17,

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MINUTES.

PLEASANT GROVE, Anson County, Oct. 14, 1859.

The Association met according to adjournment.

Elder A. P. Stoker preached according to appointment the introductory sermon, from Romans, i. 16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

After a recess of half an hour, the Delegates assembled. Prayer by Elder J. Monroe.

Letters from the Churches were read, and names of Delegates recorded.

Bro. P. M. Powell elected Moderator, and D. W. Livingston, Clerk.

Wadesboro' Church made application for membership, and was received.

Corresponding letters and Messengers were received, as follows: Brown Creek—Uriah Staton, J. D. Green and Elder S. P. Morton. Brothers James Funderburk and E. C. Williams from Moriah. Cape Fear sent a letter. Cedar Creek—Bro. Daniel White McGugan. All the Messengers were cordially welcomed, and invited to seats with us.

Elders J. Monroe, E. L. Davis and brother F. B. Flake, appointed a Committee to arrange the business of the Association.

The Deacons of the Church and brother B. Sanders, a committee to arrange the order of preaching.

Brethren B. F. Sykes, J. Broadaway and W. T. Williams, Finance.

Brethren F. B. Flake, W. T. Williams and Isaac Williams, to report on Church Letters.

Invited Ministering Brethren, not Delegates, to seats with us. J. W. Dunn accepted the invitation.

Adjourned. Prayer by Elder E. L. Davis.

Saturday Morning.

Met according to adjournment. Prayer by Elder J. Monroe.

Roll called and absentees marked.

The report of the Committee of Arrangements read and adopted.

Called on corresponding Messengers to other Associations to report. Brother Daniel Monroe reported that he and brother Duncan Monroe attended the Cape Fear.

The Moderator attended the Sandy Creek, carrying a bundle of our Minutes, was kindly received, and presented with a bundle of theirs.

Elder E. L. Davis and brother F. B. Flake reported that they attended the Brown Creek, and they were cordially received, but the petition they were intrusted with was rejected.

Appointed Corresponding Messengers.

To Moriah—J. Broadaway, F. B. Flake; Brown Creek—E. L. Davis and J. Williams; Liberty—A. P. Stoker and E. L. Parker; Cape Fear

—J. Monroe, to write a Letter; Welch Neck—P. M. Powell, to write and send Minutes; Yadkin—E. L. Phillips and E. L. Parker; Sandy Creek—E. L. Phillips, W. B. Owen; Cedar Creek—J. Monroe and D. W. Livingston.

The Circular Letter prepared and read by brother P. M. Powell, was approved, and ordered to be printed with the Minutes.

Elder W. H. Jordan appointed to write the next Circular.

The report on the objects of the Baptist State Convention, prepared and read by Elder J. Monroe, (after remarks by Elder W. H. Jordan, brother P. M. Powell and others,) was adopted and ordered to be published.

Brother P. M. Powell stated in his remarks that he had seen our dear brother Yates recently, and that he requested an interest in the prayers of all God's people, and that at that very time he was on the ocean, returning to China. On motion of Elder D. Wright, the Association agreed to join in earnest prayer to the all-wise disposer of events, for the preservation of our brother, and for his safe arrival at the place of his destination.

The Colporteur, Elder D. Wright, was called on for his report, which he read and it was received.

The next Association appointed to be held with the Church at Forks of Little River, Montgomery, commencing Friday before the third Sabbath of October next. Elder E. L. Davis to preach the introductory Sermon, and Elder W. H. Jordan the Missionary Sermon on Sabbath, 11 o'clock.

Saturday before the 4th Sabbath in April, appointed a day of fasting and prayer.

Brother A. Dockery appointed to write a report on the Baptist State Convention; Elder J. Monroe one on Foreign Missions; brother Leonidas Polk on Periodicals; brother J. Broadaway on Sabbath Schools and Temperance.

On motion, to continue the Colporteur on the same plan. Several brethren made remarks.

The matter was laid over until Monday morning.

Adjourned. Prayer by brother J. Jordan.

SABBATH, OCTOBER 16.

According to appointment, Elder J. Monroe delivered the Missionary Sermon, from *two texts:* "He that hath pity upon the POOR, lendeth unto the LORD." Prov. xix. 17. "GIVE, and it shall be GIVEN unto you; good measure, pressed down, and shaken together, and running over." Luke, vi. 38. The points discussed were,—I. Who are the *poor?* II. The most effectual means to show pity to the poor. III. The inestimable benefits insured by the promises of JEHOVAH, to the *receivers* and to the *givers.*

A collection was then taken, amounting to *eighty-three* dollars, including $4 35 given by the colored people for African Missions.

Elder W. H. Jordan, Jr. then preached, from John, xxi. 22: "What is that to thee? Follow thou me." The points discussed were,—I. A reproof. II. A command. Elder E. L. Davis followed with a warm and appropriate exhortation.

All the services were listened to with attention, by a very large and

orderly assemblage of people. May it be a day long to be remembered by many who were present.

MONDAY MORNING.

Met according to adjournment. Prayer by brother J. Broadaway.

The motion to continue the Colporteur on the same plan, was then taken up and discussed at some length by different brethren; after amendment upon amendment had been offered, the whole matter was withdrawn, and on motion of Elder J. Monroe, the Association resolved to continue Elder D. Wright as Colporteur, and give him $1 50 per day, instead of $1 as heretofore; requiring him to get books as reasonable as possible and sell them at cost. The following Churches pledging the amount annexed to their names for his support:

Forks Little River $7 50; Pee Dee 12 50; Spring Hill 20 00; Bethel 12 50; Cartledge's Creek 12 50; Saron 7 50; Brown Creek 15 00; Kendal's 7 50; New Union 7 50; Ebenezer 5 00; Gum Spring 10 00; Dover 7 50; Pleasant Grove, (Anson,) 10 00; Laurel Hill 5 00; Blackwood's Chapel 10 00; Piney Grove 10 00; Mt. Carmel 3 00; Mt. Moriah 3 00; Wadesborough 5 00; Pleasant Grove, (Stanly,) 2 00; Elder D. Wright 10 00.

The Clerk was appointed to superintend the printing of 600 copies of the Minutes.

Report on Periodicals read and ordered to be printed with the Minutes.

Report on Sabbath Schools and Temperance read, adopted and ordered to appear in the Minutes.

Report of Committee on Church Letters read and ordered to be printed.

A vote of thanks given to the people in this vicinity for their hospitality.

Appointed Delegates to represent this Association in the Convention: C. C. Kirby, E. L. Davis, A. P. Stoker, A. E. Bennett, Allen Carter, D. Wright, J. Broadaway, J. W. Dunn, P. Ballard, L. L. Polk, T. Ingram, T. J. Polk, J. R. Littleton, E. L. Parker, E. L. Phillips, Jas. Flake, E. W. Flake, W. H. Huntly, Jas. M. Green.

Adjourned. Prayer by Elder J. Monroe.

PLEASANT M. POWELL, Moderator.

DANIEL WHITE LIVINGSTON, Clerk.

APPENDIX.

Names of some of those who gave to the objects of the Convention:

Charlotte Haden,	$1 00	J. F. Watkins,	$3 00
Ann Bird,	1 00	Jordan Morris,	25
Martha Henly,	1 00	J. B. Capel,	2 50
R. L. Flake,	3 00	C. C. Kirby,	2 50
P. M. Powell,	5 00	W. M. Bostick,	3 00
Uriah Staton,	5 00	A. N. R. Wright,	6 00
Rob't Barber,	1 00		

REPORT OF THE COMMITTEE OF FINANCE.

Minutes Fund,	$41 30
Collection on Sabbath,	83 00
Individual pledges of 1858 taken up:	
M. M. Leach 5 00, Isaac Smith 2 50,	7 50
S. Alton 2 50, A. P. Stoker 5 00,	7 50
P. Fraisure 2 50, John Dunn 2 50,	5 00
W. A. Wood 2 50, F. B. Flake, 5 00,	7 50
Jas. McBride 2 50, J. Barber 1 00,	3 50
J. T. Covington 2 50, W. A. Morris 1 00,	3 50
E. L. Davis 5 00, E. W. Flake 5 00, D. L. Parker 2 50,	12 50
S. Bostick 5 00, B. H. Sanders 5 00,	10 00
From the Churches—Laurel Hill,	5 00
Forks Little River 26 00, Bethel 20 00,	46 00
Kendall's 5 00, Ebenezer 8 25, Dover 10 00,	23 25
New Union 13 35, Cartledge's Creek 20 73,	34 08
Pee Dee 10 50, Mt. Moriah 10 40, F. M.	20 90
Spring Hill 22 50, F. M. 9 50 Education,	32 00
Mt. Carmel 3 00, Pleasant Grove 10 00,	13 00

For Home Missions and Colporteur.

The following Churches and individuals redeemed their pledges of last year:

Pleasant Grove, (Anson,) 10 00, Piney Grove 10 00,	20 00
Dover 5 00, W. McLester 1 00, Cartledge's Creek 10 00,	16 00
Gum Spring 10 00, Pee Dee 10 00, Spring Hill 15 00,	35 00
Stand in Stanly, 12 cts., A. B. Stoker 2 50, Blackwood's Chapel 5 50,	8 12
New Union 5 00, Mt. Carmel 3 00, Ebenezer 5 00,	13 00
Laurel Hill 5 00, W. W. Russos 1 00, D. Wright 10 00,	16 00
Saron 25 cts., Mt. Moriah 3 00, Brown Creek 10 00,	13 25

Summary:

Minutes,	$41 30	For Home Missions & Colporteur,	121 37
Collection on Sabbath,	83 00		
For the Convention,	231 23	Total,	$476 90

REPORT ON THE BAPTIST STATE CONVENTION.

The Committee appointed to prepare a Report for publication, setting forth and explaining the important objects of the Convention, beg leave to submit the following:

The Baptist State Convention of North Carolina was organized in Greenville, Pitt County, on the 26th of March 1830, having for its objects, the education of young men called of God to the great and awfully responsible work of the Gospel Ministry; the appointment of Home Missionaries to labor in all the destitute portions of the State, and to aid the Foreign Mission Board in sustaining the HERALDS OF THE CROSS amongst the heathen nations of the earth. We find that at the last anniversary of the Convention, a *fourth* remarkably important object was adopted, viz: The appointment of *Colporteurs*, to carry the Bible, and other religious books and publications, to the homes of thousands who are perishing for lack of knowledge.

In this Report, we shall, I. Show the necessity for these different

agencies to secure the greatest good to the largest possible number; II. Endeavor to demonstrate to the reader and hearer the ADAPTEDNESS of the proposed means to the ends sought to be secured; And III. Make suggestions relative to the BEST PLANS for raising the necessary contributions to enable the Convention and all concerned to make greater and broader achievements in pulling down the kingdom of Satan, and building up the Kingdom of God's dear Son.

I. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James, ii. 5. And is it not usually from amongst these *poor*, that He calls those whom He sends forth as Ambassadors for Christ? "Not many wise men after the flesh, not many mighty, not many noble, are called." I. Cor. i. 26. The Convention regard it as very important, that these truly converted, pious but poor young men who see clearly the great value of immortal souls, and long with unutterable desires to point them to the Lamb of God—that these who are to teach others, should be well instructed themselves, so as to bring forth things new and old for the edification of christians, the comforting of mourners, and the awakening of poor sinners from their dangerous sleep. It will be conceded by all intelligent persons, that there are young men who have very promising gifts—a burning zeal for the cause of that Saviour who died for them; and yet they are very imperfect in the use of their native language. It has been said by some that God has no need of human learning, as a part of the qualifications of Ministers. If He has no need of their learning, he has no use at all for their ignorance.

We admit most cheerfully that uneducated ministers have been under God the honored instruments of turning thousands to righteousness; but at the same time we honestly believe that if these same men had better opportunities to receive instruction, they would have labored with more ease to themselves, and with more edification to their hearers. It will be remembered too, that those who go as Missionaries to heathen lands, must in many instances be able to translate the word of God from the original tongues, into the languages of the barbarous nations to whom they are sent. If all Englishmen had been ignorant of the Hebrew and Greek languages, in the days of Wickliffe and Tyndale and still later in 1611, when our common version was prepared, how could the thousands and millions who understood the English tongue only, become acquainted with the will of God as revealed in his written word? But glory be forever ascribed to our heavenly Father, by the instrumentality of learned men, and by the offerings of thousands of their gold and silver, there has been opened unto us the glorious mysteries of redeeming love. The young convert in his earliest raptures—the aged christian in the pathway of duty,—and the dying saint with the cold waves of Jordan swelling about him—all have said: The word of the Lord, is "more to be desired than gold, yea, than much fine gold; sweeter also than honey, and the droppings of the honey-comb."

Notwithstanding the many laudable efforts made within the last *fifty* years to evangelize the world, and although cheering success has attended these efforts; yet there are millions of our race without the Bib e and a preached Gospel. Is there not great destitution in many portions of North Carolina?

II. Men called of God as was Aaron, by proper training, and the exercise of their talents, may become faithful workmen in every part of the vineyard of the Lord. Their faithful labors accompanied by the Holy Spirit will be thoroughly adapted to meet the spiritual necessities of our fallen race. The Bible too, what book on earth so well adapted by its own intrinsic worth to purify and save the souls of men. That VOLUME, in the *palaces* of the rich, and in the *cottages* of the poor, announces to all, That it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief amongst them. The different agencies then adopted and employed by the Convention, appear well adapted to nourish and build up feeble churches—gather the sheep and the lambs from their obscure retreats into the Saviour's fold—and hasten the time when the Gospel shall be preached to every creature. To keep all these agencies in operation, will require liberal and oft repeated contributions from all who feel that they are not their own, but the exclusive property of Him, who for their sakes became as poor as poverty itself, that they might be eternally rich.

III. We suggest TWO PLANS to the churches for raising the funds to enable the Convention to carry out its benevolent designs. And *First*, Let the brethren and sisters composing the churches, *resolve to avoid all unnecessary expenditures*, which are not at all requisite for their comfort or convenience. We shall suppose of course, that they are able to afford themselves these useless adornings of folly and fashion. Let them sit down, and in the fear of the Lord, with paper and pencil in hand, calculate the difference in cost between those things which they need for comfort—and the cost of those things which are required only by the changing fashions of a gay and wicked world; and let the difference, be it what it may, be cheerfully cast into the treasury of the Lord, attended by their fervent importunate prayers that their offerings might be sanctified so as to furnish the bread of *eternal Life* to the starving souls of perishing immortals, and *wedding Robes* to those clothed in filthy rags. If all the money *wasted* in unnecessary expenditure in N. C., could be put in one pile, and then sent to the treasury of the Convention, then missionary colporteurs could traverse the whole State, from the sea-board to the Tennessee line—pious promising young men could be assisted in classical and *Theological* studies—and the messengers of salvation be fed and clothed in heathen lands.

Another PLAN to be used in connection with the first is: That the brethren and sisters, in view of the *distressing, heart-rending* condition of millions of our race, and relying upon the sure fulfilment of JEHOVAH'S promises, go forward and without any hesitation make LIBERAL SACRIFICES of their means, to print and circulate the BIBLE amongst the *destitute* of every color and clime, and send and support in their midst those called of God to preach the unsearchable riches of Christ.

"And he" (the Lord,) "said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for A BURNT OFFERING upon one of the mountains which I will tell thee of." Gen. xxii. 2. *Faithful Abraham* immediately obeyed this positive command, for which at that time he could see no reason, and an unchangeable covenant God did not disappoint him in the hour of extreme trial. Nor will he disappoint or forsake

any of his people, who will make liberal sacrifices for the promotion of His glory in the salvation of souls.

"Wherefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, SEE that ye abound in this grace also." II. Cor. viii. 7. "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work." II. Cor. ix. 6, 7, 8.

"Now we Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning GIVING and RECEIVING, but ye only." "I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, *a sacrifice acceptable*, well pleasing unto God." Phil. iv. 15, 16. "Charge them that are rich in this world," * * "that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." I. Tim. vi. 17, 18, 19.

"GIVE, and it shall be GIVEN unto you: GOOD MEASURE, pressed down, and shaken together, and running over." The promise of Christ himself. See Luke, vi. 38.

In the language of strong affection and love, and with unwavering confidence, we can say to all the brethren and sisters of the P. D. Association, that there is urgent necessity for your prayer and labors—that the means proposed are pre-eminently adapted to accomplish all that you desire—and that you have the sure promises of an unchangeable God, should you appropriate to his blessed and holy cause the amounts now wasted at the shrine of folly—and further that if you make costly sacrifices, you will be great gainers, and the world will be much the better, for your having lived and labored in it.

JOHN MONROE.

NOTE.—We learn from the religious Periodicals, that a brother J. H. Brown of Alabama proposes to educate fifty pious, promising young men called of God to the work of the Ministry. It would be well for us if we had such Browns in N. C.

A paper of a later date brings us the intelligence, that this brother J. H. Brown, has recently given *twenty-five thousand dollars*, to endow a *Theological Professorship* in Howard College, Alabama.

COLPORTEUR'S REPORT.

I travelled 122 days; preached about 65 sermons; made 244 visits; sold 500 volumes, worth 10 cts. or more, in value $200; purchased for gratuitous distribution, of the Scriptures and other Religious works, to the amount of $8 33. I have attended 9 camp and protracted meetings; assisted in the ordination of two Deacons; baptized 9 persons; assisted in the administration of the Lord's Supper 3 times.

All of which is respectfully submitted.

D. WRIGHT.

REPORT OF THE STATE OF THE SEVERAL CHURCHES OF THIS ASSOCIATION.

Forks of Little River—Had no revival during the past year, but had an interesting Sabbath School; and the Church difficulties which were in existence for several years, are now amicably settled.

Pee Dee—Is in a cold state, having lost several of her members by death. She has had no revival, but looks forward with anxiety to a time of refreshing from the presence of the Lord.

Spring Hill—Has a small but interesting Sabbath School. She has had several additions, but laments her present coldness.

Bethel—Has had a glorious revival, which is still in progress. She has had a Sabbath School during the year.

Cartledge's Creek—Writes nothing of interest.

Saron—Laments her cold state.

Brown Creek—Has an interesting Sabbath School; has had a glorious revival, and is in a prosperous condition.

Kendall's—Is in a cold state, and asks an interest in the prayers of sister churches.

New Union—Has had a Sabbath School, and has been blessed with a revival of religion.

Ebenezer—Is in rather a cold state, and requests sister churches to pray for a revival among her members; but we understand since writing the letter, there is a better state of things.

Gum Spring—Regrets existing difficulties, and sends up a united petition for the prayers of the churches of this Association, that they may be settled and that the cause of Christ may once more prosper in the church and vicinity.

Dover—Has been blessed with a gracious revival.

Pleasant Grove, (1st.)—Has been greatly revived, and is in a flourishing condition.

Laurel Hill—Writes nothing of importance.

Pleasant Grove, (2d.)—Sabbath School; does not write anything that is interesting.

Blackwood's Chapel—Was blessed with a revival of religion.

Piney Grove—Has had some severe trials to encounter but is now in peace; she has an interesting Sabbath School, and had been much revived.

Mount Carmel—Has had some additions and is at peace at home and with sister churches.

Mount Moriah—Has a small Sabbath School, and has kept up prayer meetings; but mourn that she is in a cold state and asks special interest in the fervent prayers of sister churches.

Wadesborough—Petitions for admittance into this Association, and promises to aid in the cause of Christ.

F. B. FLAKE.

REPORT ON PERIODICALS.

The Committee on Periodicals, beg leave to submit the following:—That the Association for several years past, in its efforts to promote the happiness and temporal and spiritual welfare of our fellow-beings, has annually incorporated into its proceedings for publication a report on Periodicals, involving the incalculable importance of cultivating the intellect and storing the mind with useful and solid information: and also

the duty of our church members to sustain by liberal subscriptions the publications of our denomination, particularly those published in our own State. Therefore we would heartily recommend to your favorable consideration, the Biblical Recorder published at Raleigh. This is the organ of our Denomination in the State, and is worthy of a more extensive circulation. Could it find its way into every Baptist family in the bounds of this Association we would see more energy among the brethren and the cause of God greatly enhanced. But out of the number reported to this Association, we fear there are but few who take any religious Periodical whatever. It is a matter of regret that the circulation of the Recorder is not as extensive as in justice to the Denomination, and in justice to the Editor, it should be. Every Baptist family in the State should weekly receive a copy of the Biblical Recorder. We would also recommend the Home and Foreign Journal, and the Commission; both monthly Periodicals published by the Board at Richmond, Va. Respectfully submitted.

THOS. J. POLK.

TEMPERANCE.

Your Committee, while impressed with the belief that intemperance is one of the greatest impediments to moral and religious progress, and viewed in all its bearings contributes more to weaken and prostrate moral and religious influences than any other evil with which our land is cursed, feel that they cannot urge too strongly the necessity of making a more determined effort to suppress it.

As a denomination we have and are doing very little to check intemperance with its scores of concomitant evils.

Many of our brethren have connected themselves with the "Order of the Sons of Temperance," thereby aiding in some degree to counteract the effects of this horrible vice, and as its only object is to suppress this enormous evil, we earnestly recommend that our brethren connect themselves with that Order, that their influence may aid in the accomplishment of an end so much needed and so much desired. Let us be active and vigilant in this work, that those who are to succeed us may be prepared to make rapid and successful progress in the cause of our Redeemer, and preserve our character and dignity as a nation. In conclusion, we recommend the adoption of the following resolutions: Resolved, (1.) That we believe that the Act of the last General Assembly of North Carolina, imposing a tax almost amounting to a prohibition, on those who are engaged in transporting spiritous liquors from place to place throughout the State, has done as much or more good in promoting the cause of Temperance in N. C., than all other efforts combined.

Resolved, (2.) That the Pee Dee Association, hereby tender to the last General Assembly of N. C., their heartfelt thanks for the passage of the law referred to above; hoping that such other legislation may be had by future General Assemblies, as will more effectually expel the vice of INTEMPERANCE from our land.

REPORT ON SABBATH SCHOOLS AND TEMPERANCE.

Your Committee on Sabbath Schools and Temperance present the following: Sabbath Schools, we are happy to report, are in a more pros-

perous condition than they have ever been at any former period, in the bounds of our Association. In some communities members of our denomination appear to be deeply impressed with the importance and utility of Sabbath Schools. They manifest a true christian zeal and a just appreciation of the real worth of Sabbath Schools, by attending them promptly and regularly. But much yet remains to be accomplished, and he who would have the cause of Christ to prosper—he who would have zealous and efficient laborers in the Ministry, and pious, devoted christians to succeed him in the Church—he who would have our highly favored country to fulfil her noble destiny, must labor assiduously to sustain Sabbath Schools at home, and diffuse their influence abroad. The moral necessities of our youth imperiously demand of us as professors of religion, an influence which will counteract the evil tendency of the age. The arts and sciences have attained a higher degree of perfection than at any former age of the world, and are rapidly advancing, while morality seems to be almost inactive. Properly conducted Sabbath Schools contribute greatly to the standard of morality and religion by cultivating and cherishing a fondness to study the Holy Scriptures,—by diverting the youthful mind from evil associations and directing it heavenward. We earnestly recommend that Pastors endeavor to establish Sabbath Schools at their respective churches, and that the members under their charge co-operate with them in this heavenly work.

CIRCULAR LETTER.

The Ministers and Messengers composing the Pee Dee Baptist Association, convened with the Church at Pleasant Grove, Anson County, N. C., on the 14*th day of October* 1859, *to the Churches they represent, send Christian Greeting:*

Dearly Beloved Brethren:—We have been again permitted to see the close of another Associational year, and to assemble at the place appointed to hold the *forty-fourth* Annual Meeting of this body.

During the past year, as is usual, many changes have taken place—many who were ready to greet us around the fireside and participate in our joys, and share in our sorrows, have during the past year been separated from us by death—their sweet voices will no more be heard in the domestic circle, for they are forever gone from our sight. But God hath done it, and we should try to bow submissively to his divine will—knowing that whatever God does is right.

The subject of inquiry with every one of us should be, why have we been spared, while others, in every respect our equals, and many no doubt far our superiors, have been removed by death?

This important inquiry may be answered, and perhaps correctly too, by recuring to our minds, that it is the privilege and duty of all christians, to grow in grace, and in the knowledge of our Lord Jesus Christ. Well may we conclude then, that God has spared us, because he has something for us to do.

It becomes us then to inquire, what does God require at our hands? The vineyard of the Lord is cultivated at great sacrifice—the duties to be performed are onerous and various, and it requires various capacities and qualifications; hence the "eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

Nay, much more, those members of the body, which seem to be more feeble, are necessary" and proper, in their several places. Each one then should ask himself the necessary and highly important question, what does *God* require of me? What duties have I to perform? In determining this matter, we must go to God, and carefully examine the revelation of his will concerning us. And why? Because he has commanded us to "search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

But when we attempt to read the scriptures, we too often read those sacred pages, as we read other books, with careless indifference, and as a history of events long since transpired, and in which we feel but little if any interest, being more suitable and applicable to others in our estimation than to us. Now why is this so? It is evidently because our faith, if we have any, (we mean a saving, evangelical faith,) is not right in the sight of God. In meditating upon these things we must all know that without *Faith*, it is impossible to please God: hence we propose to make faith the subject of our present circular.

What now is *Faith?* Faith is simply giving credit to a declaration or promise on the authority of the person who makes it, whether it be positively expressed or implied. When our Lord said to the nobleman of Capernaum, "thy son liveth, the man believed the word that Jesus had spoken, and went his way" and was no doubt much consoled with the confident belief, that he would find his son alive and well. Bartimeus, who was blind, and sat by the highway-side begging, was informed that our Saviour with his disciples were passing by, and when he was assured that it was Jesus of Nazareth, "he began to cry out and say, Jesus thou son of David, have mercy on me." Our Saviour directed him to go and wash in the pool of Siloam Bartimeus, in the assurances implied in our Lord's injunction, went and did as he was commanded, and returned seeing.

The term Faith is used in the same sense in common language. If for instance, I am traveling in a strange land, and inquire the road to a certain place, and am told that the left hand, at a fork just before me, is the safest and easiest; on the faith of this information, that is, giving credit to my informant, I take the road recommended to me.

A friend writes me a note, desiring me to meet him at a certain place. On the faith of his implied promise that he will meet me there, I repair to the place appointed. I am diseased, and a known quack assures me, that if I will let him prescribe for me, and follow his directions carefully, and pay him well for it, that I will soon be well, and enjoy long life and prosperity. I have no faith in such assurances; that is, I give no credit to such declarations and promises, therefore I pay no regard to them.

The greater part of our information and knowledge, is derived from others, and depends entirely on the credit we give to their testimony. Hence, to know and believe, are sometimes used indiscriminately, (see John, xvii. 3, compare with John, iii. 36,) not as though knowledge and faith were synonymous terms, but because knowledge founded on testimony, supposes credit given to testimony.

Faith is distinguished from sight or observation; it "is the substance of things hoped for, the evidence of things not seen." "By it the testimony of another is received and credited; it is the means by which we obtain the

knowledge of things which are not the subject of our observation. Hence, believers are said to 'walk by faith, not by sight.'"

Presumption is confidence without sufficient warrant, and is thus distinguished from faith. When the Israelites travelled through the channel of the Red Sea, they believed the divine promise that they would obtain a safe passage. Exodus, xiv. 16. But their enemies, the Egyptians who were pursuing them, had no such promise—no declaration to credit; therefore it was presumption, and not faith, that influenced them in adventuring to follow the Israelites through the same route. Heb. xi. 9. While the Israelites went boldly along against their enemies, they believed the divine promise and protection. But when they ceased to believe the Lord, or exercise faith in the promises of His word, their courage failed them. Num. xiv. 11 and 3. And when the divine promise was withdrawn, on account of their unbelief and disobedience, it was no longer faith, for they had now no declaration to credit, but presumption, that induced them to go against their enemies. Num. xiv. 44.

The exercising of faith in God, is simply believing his declarations. This may refer to any thing assented to on divine authority; whether relating to the past, to the present, or to the future. Heb. xi. 3, 6, 7.

Faith in those divine declarations which contain a promise of future good, is the same with trust in God.

If a thing of trivial importance and fitted to excite no interest, is declared and proposed to our faith, the belief of it will produce no sensible effect, and will admit of no direct evidence. One who observes, cannot discover whether the thing reported meets with credit or not. But if the matter asserted appear to be of importance, it will when believed, excite emotion, and perhaps prompt to action. If not believed, whatever be its importance, it will produce neither action nor emotion.

The unequivocal expression of the emotions, accompanying the belief of an interesting declaration, or the action prompted by such belief, is the outward evidence of faith. An example of faith accompanied by corresponding emotion, and that emotion expressed in appropriate language, may be seen in Acts, ii. 36, 37: "Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?" Now, when the multitude heard this declaration, believing its truth, they were "pricked in their heart."

This was the emotion that accompanied their belief, and they cried out, "Men and brethren what shall we do?" We now see the expression of their emotion, and the evidence of their faith. We will present another illustration in the case of Noah, who was warned by God of his determination to punish the wickedness of mankind.

Noah was directed to build an ark, which God assured him would be the means of preserving him and his family, he being "moved with fear of God's judgments, prepared an ark," &c. Here was the emotion accompanying his faith.

Another, and a similar instance of faith, and its evidence, we have in the case of the Ninevites.

The want of faith, or unbelief, is proved by the want of emotion or action corresponding to the object which is proposed to our belief.

When Lot warned his son-in-law of the impending destruction of their city, and urged them to consult their safety, by timely departure, they believed him not; therefore they felt no fear of the approaching calamity, nor used any means to escape it. When Moses told the Egyptians that the Lord would send a grievous storm of hail, which would destroy every creature on whom it should fall, and warned them to gather in their servants and cattle from the field, we read that "he that feared the Lord" because he believed Moses declarations, "made his cattle and servants flee into the house," "and he that regarded not the word of the Lord left his servants and his cattle in the field."

We must all believe that God's word is true, and his promises are never-failing and sure, and he that trusts his promises will not be disappointed. Hence, we are enabled to see a constant connection between faith and success.

Many instances of this kind may be seen by reference to the 11th chap. of Heb. Gideon was encouraged by an assurance of success against the enemies of his country. "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee." Judges, vi. 14. And subsequently by a more special promise: "By the three hundred men that lapped will I save you, and deliver the Midianites into your hand." Gideon confiding in the divine promise, attacked and discomfited his enemies. He believed God, and according to his faith he acted, and he succeeded.

They who believed God's promise of temporal blessings, and ventured on it, obtained their object. Heb. xi. 33, 34. So they who believe the doctrine and promises of the gospel, and trust their souls in the Redeemer's hands, shall obtain eternal life. John iii. 14, 16.

That faith in Christ which in the New Testament is connected with salvation, combines assent with reliance, belief with trust. Whatsoever ye ask the father in my name, that is in dependence upon my interests and merits, he shall give it you.

Christ was preached to both Jews and Gentiles, as the only true sacrifice for sin, and they were required to renounce their own dependence upon their accustomed sacrifices, and to transfer that dependence to his death and mediation, and "in his name shall the Gentiles trust."

Christ is said to be set forth as a propitiation, "through faith in his blood," which faith can neither merely mean assent to the historical fact that his blood was shed by a violent death, nor mere assent to the general doctrine that his blood had an atoning quality; but as all expiatory offerings were trusted in as the means of propitiation, both among Jews and Gentiles, faith or trust was now to be exclusively rendered to the blood of Christ, as the divinely appointed sacrifice for sin, and the only refuge of the true penitent.

This is evidently the plain Scriptural representation of this doctrine, which teaches a hearty concurrence of the will and affections with this plan of salvation; which implies a renunciation of every other refuge, and an actual trust in the Saviour, and personal apprehension of his merit: such a belief of the Gospel by the power of the Spirit of God as leads us to come to Christ, to receive Christ, to trust in Christ, and to commit the keeping of our souls into his hands, in humble confidence of his ability and willingness to save us.

This is that qualifying promise to which God annexes justification, and without which justification would not take place; and in this sense it is that we are justified by faith.

We could quote a much greater amount of Scripture testimony, to show that faith is the mainspring of the actions of all christians, but we have presented enough to show conclusively, that without faith it is impossible to please God, and if we do not please him, we never can be admitted into his kingdom.

Great and glorious are the promises held out in the Scriptures to the fallen race of man; but without faith no one has ever been able to claim any promise contained in the blessed Word of God, which is represented as a lamp to our feet and a light to our path. We would encourage every one who reads the Word of God, to read it as particularly applicable to himself,—regarding all the teachings, all the promises, and all the denunciations contained in the volume of divine inspiration, as applicable to all men, in all ages, and in all conditions of life.

God created man and gave him a law, which he very soon violated, and consequently fell from that pure and holy state in which he was created. By this

disobedience, he incurred the just displeasure of his Creator, and exposed himself to the penalty of the law, from which there was no possible way of escape, until Christ interposed, which he willingly and graciously volunteered to do, by placing himself in the room and low place of fallen man; and as there was no remission without the shedding of blood, Jesus Christ our Saviour stepped in the room of guilty sinners (for such was the condition of all Adam's posterity,) and volunteered to be crucified, and shed his precious blood upon the tree of the Cross, to make an atonement for the sins of the world.

You will all see at once, that you are not your own—that you have been bought with a price, yes, with the precious blood of the Son of God.

In conclusion, let us entreat you, to try and exercise faith in God, and believe the glorious promises in His Gospel, and make the necessary preparation in time for eternity; that when our Saviour shall come to make up his jewels, that he may look upon us all and say, well done thou good and faithful servants, you have been faithful here in a few things, enter thou into the joys prepared for you from the foundation of the world.

PLEASANT M. POWELL.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES
Forks of Little River	A. P. Stoker	James Jordan	Troy.
Pee Dee	W. H. Jordan	W. T. Williams	Lilesville.
Spring Hill	J. Monroe	R. Monroe	Montpelier.
Bethel	A. P. Stoker	Thos. Williams	Edinborough.
Cartledge's Creek	J. Monroe	A. Dockery	Dockery's Store.
Saron	A. P. Stoker	G. B. Covington	Bostick's Store.
Brown Creek	S. P. Morton	J. P. Windfield	Wadesborough.
Kendall's	B. H. Carter	E. L. Parker	Kendall's Store.
New Union	J. W. Littleton	Thos. Dunn	Mt. Gilead.
Ebenezer	D. Wright	D. McLester	Albemarle.
Gum Spring	A. L. Stough	D. S. Dabbs	Lilesville.
Dover	N. Richardson	L. Allen	Caledonia.
Pleasant Grove, (Anson,)	W. H. Jordan	James McBride	Wadesborough.
Laurel Hill	J. W. Littleton	A. B. Leach	Hunsucker's Sto.
Pleasant Grove, (Stanly,)	H. Woodward	S. M. McLester	Albemarle
Blackwood's Chapel	W. H. Jordan	A. Jordan	Pekin.
Piney Grove	E. L. Davis	T. J. Polk	Wadesborough.
Mt. Carmel	J. W. Littleton	W. A. Morris	Troy.
Mt. Moriah	J. Monroe	R. McLean	Alfordsville.
Wadesborough	W. H. Jordan	W. F. Birmingham	Wadesborough.

CHURCHES.	COUNTIES.	NAMES OF DELEGATES.	Baptized	Rec'd by Letter.	Restored	Dismissed	Expelled	Dead	White Males.	White Females.	Colored	Total	Contributed for Minutes.
Forks of Little River	Montgomery..	D. Wright, James Jordan, A N. R. Wright	1	1	...	2	1	...	36	53	5	94	$2 00
Pee Dee	Anson.	W. H. Jordan, Benj'n Sanders, W. T. Williams	1	7	...	5	2	5	...	...	...	151	2 00
Spring Hill	Richmond	J. Monroe, D. W. Livingston, R. Monroe	15	...	...	...	...	...	...	...	...	136	4 00
Bethel	Montgomery..	A. P. Stoker, J. M. Wilson, *R. S. Williams	24	4	...	2	3	2	49	72	24	145	3 00
Cartledge's Creek....	Richmond.....	Sol. Bostick, *Thomas Covington, *A. Dockery	1	...	...	...	1	...	8	15	16	39	1 00
Saron	Ditto	B. G. Covington, W. D. Townsend, W. M. Bostick	.....	2	...	4	...	2	26	48	34	108	3 00
Brown Creek	Anson.	J. Broadaway, W. H. Huntly, J. P. Windfield	15	...	1	14	...	...	28	46	39	113	2 00
Kendall's	Stanly	J. A. Parker, *S. S. Stone, James Littleton	10	3	...	3	1	1	...	...	...	91	1 00
New Union	Montgomery..	A. Graham, *A. McRae, E. C. Phillips	1	1	...	...	1	2	18	36	4	63	2 00
Ebenezer	Stanly	T. Ingram, *J. W. Littleton, *W. Palmer	4	...	...	1	2	...	9	35	18	63	1 50
Gum Spring	Anson.	*S. Liles, D. S. Dabbs, M. Terry	.....	1	1	3	2	...	20	39	9	68	2 00
Dover	Moore	E. L. Phillips, W. B. Owen, Isaac Dunn	17	2	...	1	...	1	34	79	7	120	2 50
Pleasant Grove	Anson.	C. C. Kirby, John McLendon, F. B. Flake	18	...	...	14	2	1	18	39	63	120	3 20
Laurel Hill	Montgomery..	Isaac Smith, M. M. Leach, *A. Wright	.....	...	...	2	4	2	15	21	5	41	1 50
Pleasant Grove	Stanly	*Joseph Honeycut, J. D. McLester, L. C. Morton	.....	...	1	4	1	...	19	32	...	51	1 50
Blackwood's Chapel..	Montgomery..	J. T. Covington, *A. W. Chambers, P. M. Powell	11	1	...	3	...	...	12	21	8	41	2 00
Piney Grove	Anson.	E. L. Davis, J. M. Covington, J. M. Williams	8	2	...	10	6	1	43	48	13	104	2 50
Mt. Carmel	Montgomery..	W. A. Morris, S. Morris, J. Morris	3	4	2	...	1	...	16	19	...	35	1 10
Mt. Moriah	Robeson	Daniel Monroe, Neill McLauchlin	.....	...	...	...	...	...	...	...	...	39	2 00
Wadesborough	Anson.	A. E. Bennett, B. F. Sikes, W. F. Birmingham	.....	...	...	...	...	...	...	...	...	14	1 50
		*Absentees.	139	28	5	68	27	17				1646	$41 30

SCRIPTURE PASSAGES AND POETRY.

"He that goeth forth and weepeth, *bearing precious seed*, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. cxxvi. 6.

"Sow in the morn thy seed;
At eve hold not thy hand;
To doubt and fear give thou no heed;
Broadcast it o'er the land."

"Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky."

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." Luke, xvi. 9.

"Yes, we trust the day is breaking;
Joyful times are near at hand;
God, the mighty God is speaking,
By his word in every land."

"I thought it necessary to exhort the brethren, that they would go before unto you, and make up *beforehand* your bounty, whereof *ye had notice* before, that the same might be ready, as a *matter of* bounty, and not as *of* covetousness. But this *I* say, He which soweth sparingly, shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." II. Cor. ix. 5, 6.

"O Spirit of the living God!
In all the fulness of thy grace,
Where'er the foot of man hath trod,
Descend on our apostate race."

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how HE said, It is more blessed to GIVE than to receive." Acts, xx. 35.

"There is a light which shines from heaven
On thee, but not alone for thee."
"Let the light shine, the waters flow,
The blessed news *to all men take*,
That dying they may rise to life,
And in the bliss of heaven awake."

"There is that SCATTERETH, and yet INCREASETH; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made FAT: and he that *watereth* shall be *watered* also himself."

"Go, ye Messengers of God;
Like the beams of morning fly;
Take the wonder-working rod;
Wave the banner-cross on high."

Revd Hezekiah Leggett.

Lowville.

Rebecca Ely

MINUTES

AND

PROCEEDINGS

OF THE

FORTY-FIFTH ANNIVERSARY

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT FORKS OF LITTLE RIVER,

MONTGOMERY COUNTY, N. C.,

OCTOBER 20—22,

1860.

COMPILED BY DANIEL WHITE LIVINGSTON, Clerk.

FAYETTEVILLE:
PRINTED BY EDWARD J. HALE & SONS.
1860.

MINUTES.

FORKS OF LITTLE RIVER,
MONTGOMERY COUNTY, OCT. 20, 1860.

Owing to the inclemency of the weather, the Association did not meet at the appointed time, but on Saturday. Elder D. Wright was chosen Moderator, and W. H. Flake, Clerk *pro tem.* Opening prayer by Bro. J. Jordan. Rules of Decorum were then read; when Elder E. L. Davis having arrived, preached, according to appointment, the Introductory Sermon, from Ephesians, 2d ch. 10th v.: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

After a recess of an hour, the Delegates assembled. Prayer by Bro. J. Broadaway.

Letters from the Churches were read and names of Delegates recorded.

Elder J. Monroe was elected Moderator for the next year, and D. W. Livingston, Clerk.

Committees were then appointed, viz:

To arrange the order of Preaching—B. Sanders, F. B. Flake and D. Johnson.

Order of Business—Elders J. Monroe, E. L. Davis, B. G. Covington, and Bro. E. L. Phillips.

On Church Letters—F. B. Flake, J. Broadaway, W. H. Flake.

Finance—Bros. J. Broadaway, J. B. Barber and D. Johnson.

The Committee on the Arrangement of Business reported, and their Report adopted.

The Silver Spring Church applied for membership, and was admitted.

A Committee was then appointed to prepare a suitable memorial on the death of our Brethren, P. M. Powell and D. Graham, viz: J. Monroe and L. Simmons.

Corresponding Letters were received from the Moriah and Cedar Creek Associations.

Messengers to sister Associations were called on to report. Bro. J. Broadaway attended the Moriah; Elder E. L. Davis the Brown Creek; Elder J. Monroe and Bro. D. W. Livingston the Cedar Creek;—all cordially received. Elder J. Monroe sent a Letter to the Cape Fear; Bro. P. M. Powell one to the Welch Neck; Bro. E. L. Phillips one to the Sandy Creek,—did not attend the Yadkin, but gave reasons satisfactory for not doing so.

An invitation given to Ministering Brethren, not Delegates, to seats with us. Elder E. L. Davis accepted.

Messengers to other Associations appointed, as follows: To the Moriah—J. Broadaway and F. B. Flake; Brown Creek—Elder E. L. Davis and P. N. Snider; Liberty—E. L. Phillips, G. Calloway; Cape Fear—D. Monroe and N. McLauchlin; Welch Neck—J. Monroe to send a Letter and Minutes; Sandy Creek—B. G. Covington, E. L. Phil-

lips and A. B. Leach; Cedar Creek—D. W. Livingston to send a Letter and Minutes; Yadkin—E. L. Parker and S. S. Stone.

Elder W. H. Jordan failed to read or send the Circular Letter. On motion, Elder J. Monroe was appointed to prepare one to make up the deficiency. B. G. Covington appointed to write the next Circular.

W. H. Jordan, Jr. being absent, F. M. Jordan was appointed to preach the Missionary Sermon on Sabbath.

Bro. A. Dockery having been appointed to read a Report on the objects of the Baptist State Convention, through mistake wrote one on Foreign Missions. On motion, he is to be informed of the mistake, and requested to write on the appointed subject, and forward it to the superintendent of the printing of the Minutes.

A Report on Foreign Missions, read by Elder J. Monroe, approved and ordered to appear in the Minutes.

L. L. Polk, appointed at the last session to prepare a Report on Periodicals, failed to do so, and D. Johnson was appointed to prepare a Report for the present year.

A Report on Sabbath Schools, read by J. Broadaway, after some amendments, was adopted. Also one on Temperance.

Elder D. Wright, Colporteur, was called on for his Report, which he read, and it was received.

On motion, the Moderator was appointed to write a Report on the objects of the Convention, and to notice particularly all the objects of that institution.

D. Wright appointed to prepare a Report on Periodicals next year, and James Jordan one on Sabbath Schools and Temperance.

The next Association is to be held with the Church at Dover, Moore County, commencing Friday before the third Sabbath of October next. Elder D. Wright to preach the Introductory Sermon; B. G. Covington Alternate. Elder J. Monroe the Missionary Sermon; Elder E. L. Davis Alternate.

A petition from Saron Church, to ordain B. G. Covington to the Gospel Ministry, was left to a Presbytery, who were to examine the candidate carefully and closely, and if found prepared, to proceed with the ordination.

The question, should there be a Doctrinal Sermon delivered at the meetings of this body? after some discussion was laid over until the next Association.

Adjourned until 9 o'clock Monday morning. Prayer by Bro. B. Sanders.

SABBATH.

The services of this day were introduced (under an excellent Arbor, 70 feet by 40,) by Elder E. L. Davis, who preached from Matthew, xxv. 46: "And these shall go away into everlasting punishment: but the righteous into life eternal." Elder F. M. Jordan delivered the Missionary Sermon, from Ephesians, ii. 13: "But now in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ."

After an hour's intermission, Elder J. Monroe preached from Luke, xxiii. 28: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." After the Missionary Sermon, a collection was taken for Missionary purposes, amounting to $36 60.

At sun-set a Presbytery, consisting of Elders E. L. Davis, N. Richardson, D. Wright, F. M. Jordan and J. Monroe, met in the House of Worship, for the examination of Bro. B. G. Covington, a *Licentiate*, with a view to his ordination. The examination proving satisfactory, the Presbytery unanimously agreed to proceed. Elder Richardson offered an exceedingly appropriate Ordination Prayer, Elder J. Monroe gave the Charge, and Elder Davis presented the Bible, earnestly urging his young brother to make that BOOK of books his COUNSELLOR and GUIDE in this dark gloomy vale, in which men are so liable to be carried about with every wind of doctrine.

After a short interval, Elder Noah Richardson preached from Romans, v. i: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." Elder E. L. Davis closed with an exhortation, and a number in the congregation seemed to inquire, "Men and brethren, what shall we do to be saved?"

MONDAY MORNING.

The Association met according to adjournment. Prayer by Elder E. L. Davis.

On motion, the Ministers and Deacons are to use their influence with the Churches at home, to raise means for the support of the Gospel in Wadesborough, provided a suitable Minister is procured.

The Report on Church Letters was read, approved, and ordered to appear in the Minutes.

Appointed Elder D. Wright as Delegate to represent this Association in the Convention.

The Treasurer is authorized to reserve the amount sent up for the Bible cause, and forward it to the Board at Marion, Alabama.

A vote of thanks given to the people of the neighborhood for their kindness and hospitality,—having incurred considerable expense in building tents and a large arbor for the accommodation of the Association.

The Clerk to superintend the printing of the Minutes, and have ten dollars for his services.

The Committee to prepare a memorial on the death of Brethren P. M. Powell and D. Graham, read one, which was adopted, and to be appended to the Minuies.

It was agreed that there be a list of the Ministers and Licentiates belonging to the Association appended to the Minutes.

The Report of the Financial Committee read and received.

It was agreed to continue the Colporteur; and a Committee of five appointed to attend to and direct him in his operations, who are to meet on Saturday before the 4th Sabbath of November next, at Cartledge's Creek: A. Dockery, F. B. Flake, W. M. Bostick, J. Luther and B. Sanders.

The following Churches pledged the amount annexed for the support of the Colporteur: Pee Dee $10, Spring Hill $15, Cartledge's Creek $10, Saron $10, Brown Creek $10, Kendall's $1, New Union $5, Ebenezer $5, Dover $10, Pleasant Grove (Anson) $10, Laurel Hill $5, Pleasant Grove (Stanly) $3, Blackwood's Chapel $10, Mt. Moriah $5, Bethel $10.

The Association then adjourned, to meet at the time and place appointed.

Thus ended the forty-fifth Session of the Pee Dee Association, held with the Church at Forks of Little River,—a Church that was organized just one hundred years ago. They expected to have had a sermon preached suitable to the occasion, but were disappointed.

After singing a suitable hymn, and prayer by Elder E. L. Davis, the benediction was pronounced by the Moderator.

J. MONROE, Moderator.

D. W. LIVINGSTON, Clerk.

APPENDIX.

COLPORTEUR'S REPORT.

I travelled 115 days; preached about 80 sermons; attended 6 camp and protracted meetings, all of more or less interest, and some of great interest; made about 230 visits, many of them more interesting than I have made in any former year. I have been edified and much encouraged. Saw more of the fruits of our operations this than in the three former years. I baptized 9 persons into the fellowship of Saron Church; gratuitously distributed of the Scriptures and other religious works to the amount of $3 79; sold about 350 volumes, value $170.

All of which is respectfully submitted.

D. WRIGHT.

REPORT ON THE STATE OF THE DIFFERENT CHURCHES OF THE ASSOCIATION.

Forks of Little River—Writes nothing of importance.

Pee Dee—Is in a cold state; has a Sabbath School.

Spring Hill—Is at peace, though laments the loss of one of her Deacons. Contributes liberally to benevolent objects; also has a Sabbath School and Library.

Bethel—Is at peace with herself and sister Churches, but in a cold condition.

Cartledge's Creek—Is at peace with herself and others.

Saron—Is in a prosperous condition, with some additions.

Brown Creek—Is in a flourishing condition; at peace with herself and sister Churches. Has a Sabbath School and flourishing Temperance Society.

New Union—Is at peace; has a Sabbath School, and has been considerably revived.

Ebenezer—Has had an interesting protracted meeting.

Dover—Has been greatly blessed with a glorious revival, though laments the death of one of her members.

Pleasant Grove (Anson)—Has a regular prayer meeting, and has been much revived.

Laurel Hill—Been blessed with a revival, and has several additions.

Pleasant Grove (Stanly)—Is in a cold state, but at peace; has licensed Isaiah Coly to preach.

Blackwood's Chapel—Laments her coldness.

Piney Grove—Is at peace with herself and others; has had some additions, and has given B. Pond and L. B. Bennett license to preach. Has a Sabbath School.

Mt. Carmel—Is at peace with herself and others, and has a Sabbath School.

Mt. Moriah—Is in a cold condition.

Wadesborough—Writes nothing of peculiar interest, but asks the Association to assist them in sustaining the Gospel at that place.

Liberty Hill—Has had a very interesting protracted meeting.

Silver Spring—Petitions to be admitted into the Association.

A LIST OF LICENTIATES IN THE BOUNDS OF THE ASSOCIATION.

L. B. Bennett, B. K. Pond, A. E. Bennett, J. Broadaway—P. O. Wadesborough, Anson. A. G. Calloway, C. C. Fourman—P. O. Albemarle. P. N. Snider—P. O. Olive Branch. E. L. Phillips—P. O. Brower's Mills. W. W. Russel—P. O. Kendall's Store.

ORDAINED MINISTERS.

J. Monroe—P. O. Montpelier. E. L. Davis—P. O. Olive Branch. W. H. Jordan, Jun.—Lilesville P. O. B. G. Covington—P. O. Bostick's Store. E. C. Morton—P. O. Wadesborough. A. P. Stoker—P. O. Edinborough. B. H. Carter, J. W. Littleton, W. Solomon—P. O. Albemarle.

REPORT ON FOREIGN MISSIONS.

The Committee appointed to prepare a Report for publication, explaining and urging the great importance of sustaining and extending Foreign Missionary operations in heathen lands, respectfully submit the following:

"Go ye into ALL THE WORLD, and preach the Gospel unto every creature," was the last and all-important COMMAND of the once crucified, but now exalted Redeemer, to his disciples, just before his departure to sit upon the throne of his glory in Heaven. From the "Acts of the Apostles" we learn, that the first christians were remarkable for their zeal, diligence, sacrifices, and constant activity, in making known to a perishing world, the unsearchable riches of their ascended Lord.

But in the process of time, the churches became lukewarm, cold, worldly, covetous, and corrupt in doctrine, membership, and practice—the commands of Jesus were disregarded, and the world for the most part left to sink in the gloom and darkness of heathenism.

But within the last hundred years, a pleasing change has been wrought in the minds of thousands of the followers of Christ with respect to their obligations to send the Word of God, and the Heralds of the Cross, to the benighted and perishing nations of the earth.

In 1799, William Carey, William Ward and others were sent out as Missionaries, by the English Baptists, to labor among the Hindoos in the far off East. In 1812, Adoniram Judson, Luther Rice and others went forth with the view of spending their lives in building up the Kingdom of Christ amongst those who, for many ages, had been the blind captives of sin and Satan. Judson and Rice, very soon, and after a careful examination, embraced Baptist sentiments, and were baptized by some one of the English Baptist Missionaries in Calcutta. Luther Rice returned to this country, with the view of enlisting the Baptist Denomination in the great Missionary enterprise. *That was the day of small things.* How is it now? The Baptists of America have now 44 Missions, 192 Stations, and 1254 Out Stations. They have 480 regular Missionaries, and 538 Native Missionaries. They have 473 Missionary Churches, with a membership of 31,934, of whom 7291 were baptized during the last year. To the various benevolent organizations they contributed during the last year $447,000.

But in all this, they have no room for boasting. They have done nothing more than it was their duty to do; and as to the amount of good accomplished, the glory and the honor of it is due to God, and to Him alone. And He should be praised and adored for his loving kindness in giving his people the will, and affording them the power and means, to be co-laborers together with Him in filling the earth with the knowledge of his great salvation.

In pleading effectually in the behalf of Foreign Missions, a number of considerations are to be presented to the minds of our brethren and sisters in the Lord, in order that they may see clearly the indispensable necessity of their Prayers and Efforts in hastening the time when all the kingdoms of this world shall become the Kingdom of our Lord and his Christ.

There are many millions of the race of Adam, at this time entirely destitute of all the means which God hath *wisely and graciously* appointed to promote his own glory in the Redemption of immortal souls. Is not the Bible an all-important Book, and altogether suitable to be placed in the hands of every family on the globe? Should it not be *faithfully Translated* into every language under Heaven? Would it not be pleasing in the sight of Jehovah, that men truly converted by his grace, and called to the Ministry by his Spirit, should go to the North and South, to the East and West, among the people of every language and color, as Ambassadors for Christ, to make known to the poor and perishing the unsearchable riches of heavenly grace? And can the Bible be printed and carried to heathen doors, and bestowed as a free gift, without the use of the gold and silver in the possession of those who profess to be the friends of Christ and of the Bible? In 1384 the great and good Wickliffe completed the FIRST English translation of the Bible. Almost *five hundred* years have passed since then, and an untold amount of money has been appropriated and used, to furnish the millions of the English race with the priceless volume containing God's Word. Who will rise up and say, *Why all that waste* of money and toil? Who will have the hardihood to affirm, that it would have been better if the English Bible had never been printed? Are there not thousands of blood-washed souls now around the throne of God, who were directed to that heavenly home by the sure instructions they found in the Scriptures of

Truth? Are there not thousands now upon earth, who are walking "through Emmanuel's ground to fairer worlds on high," because they have the Bible to be a *lamp* unto their feet and a *light* unto their path?

What the Bible has been to those who speak the English language, IT WILL BE to the people of every other language under heaven, should they be furnished with it. The Macedonian cry "Come over and help us," comes from Burmah, from China, from Africa, from Asia, from Japan, from Brazil, from the Indians East and West, and from many other nations of this earth. O Lord, forgive those who will do nothing themselves in behalf of these millions of perishing souls, and who would hinder those who are willing to labor for their salvation. Let it be remembered that Jesus said: "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." Matthew, xii, 30.

When in our reports, sermons, addresses, appeals, &c. &c., we say so much about the propriety and importance of contributing *money* liberally, the hue and cry is raised, that we are a set of *money hunters.* Now our brethren who make this charge, either misunderstand us, or wilfully misrepresent us. The truth is, we care nothing about money, only so far as it will furnish things which we regard as of unspeakable importance. With a small amount of money an entire Bible can be printed and placed in some poor heathen family, to last there for many years, and if attended by the Spirit's power, will become the wisdom of God unto salvation. When a man is truly converted by regenerating grace, and has a divine CALL to preach the gospel, and feels constrained, like the Apostle Paul, to go far among the Gentiles, he must first learn their language, and when he has acquired that, he ought to devote his whole time laboring for the eternal good of the thousands around him. And during all this time, the man must have bread to eat, and raiment to put on; and whilst money never was intended to convert one soul, it was intended to procure food and raiment—to print Holy Bibles—to procure materials for the erection of Houses for Prayer and Preaching, in which Christ, even Him crucified as the Saviour of lost and ruined sinners, shall be held forth, in order that men and women, under the powerful agency of the Holy Spirit, may hear, repent, and believe on Jesus, to the saving of their souls.

Our brethren who are so strenuously opposed to Foreign Missions—and those other brethren who are NEUTRAL on the subject, *doing nothing* for the heathen—we are very sure that every now and then, they get up subscriptions, and make collections of MONEY to erect houses for worship, &c.—and when they get those buildings completed, they do not expect them to possess any inherent virtue to bring sinners to repentance—but they do believe that if a pure gospel is preached in those edifices—if a Paul plant, and an Apollos water, and the Lord give the increase—that then a vast amount of good will be accomplished.

We, who are so warmly in favor of sustaining and extending Foreign Missionary operations, desire nothing more, and we shall be satisfied with nothing less, than doing all in our power for the coming of that time, when all the Kingdoms of this world shall become the KINGDOM of our Lord and his Christ. A Bible faithfully translated in every family upon the globe—the gospel of the Son of God preached in every city, town, village, and neighborhood beneath the sun—for this we *pray, give, and toil,* till cares and toils shall end.

Respectfully submitted. JOHN MONROE

REPORT OF THE COMMITTEE OF FINANCE.

CHURCHES.	Bible Cause.	Colporteur Fund.	Home Missions.	Foreign Missions.	Education	Minutes	Total
Forks of Little River	$0 00	$0 00	$1 00	$0 00	$2 00	$3 00	
Pee Dee	0 00	8 00	3 83	3 83	2 00	21 50	
Spring Hill	27 00	15 00	3 50	29 75	4 00	100 00	
Bethel	0 00	11 00	0 00	0 00	2 80	13 80	
Cartledge's Creek	0 00	12 50	5 43	5 43	1 50	30 30	
Saron	0 00	8 00	4 93	4 93	4 94	2 50	25 30
Brown Creek	0 00	0 00	5 00	5 00	2 75	7 75	
Kendall's	0 00	1 00	0 00	0 00	0 00	1 00	
New Union	0 00	3 25	0 00	0 00	2 00	5 25	
Ebenezer	0 00	5 00	0 00	0 00	1 75	6 75	
Gum Spring	0 00	0 00	0 00	0 00	0 00	0 00	
Dover	0 00	5 00	5 25	5 25	3 00	23 75	
Pleasant Grove (1)	0 00	10 00	6 00	6 00	2 50	30 50	
Laurel Hill	0 00	5 00	4 25	4 25	1 50	18 75	
Pleasant Grove (2)	0 00	2 00	0 00	0 00	1 50	3 50	
Blackwood's Chapel	0 00	10 00	3 33	3 33	2 00	22 00	
Piney Grove	0 00	10 00	1 00	0 00	2 50	13 50	
Mt. Carmel	0 00	3 00	0 00	0 00	1 20	4 20	
Mt. Moriah	0 00	5 00	3 90	3 90	2 00	18 70	
Wadesborough	0 00	5 00	0 00	0 00	1 50	6 50	
Liberty Hill	0 00	0 00	0 00	0 00	0 80	0 80	
Silver Spring	0 00	0 00	0 00	0 00	0 50	0 50	
Collection on Sabbath	0 00	0 00	12 20	12 20	0 00	36 60	
Total	$27 00	$118 75	$52 87	$85 87	$69 15	$40 30	$393 95

REPORT OF SPECIAL COMMITTEE.

The Committee appointed to prepare a suitable Tribute of Respect to the memory of departed valuable Brethren, respectfully submit the following:

During the last Associational year, our beloved Moderator, Brother PLEASANT M. POWELL, has been removed by death from the cares and tribulations of this present world, as we confidently trust, to the city of the New Jerusalem above.

It will be recollected that he wrote your last Circular; and it will be appropriate to make the following extract: "During the past year, as is usual, many changes have taken place—many who were ready to greet us around the fireside, and participate in our joys, and share in our sorrows, have been separated from us by death—their SWEET voices will no more be heard in the domestic circle, for they are forever gone from

our sight. But God hath done it, and we should try to bow submissively to his Divine will—knowing that whatever He doeth is RIGHT."

The mournful truths which our brother uttered with respect to others, are now applicable to his own case. That pleasant voice will be heard no more by his bereaved sorrowing companion, weeping children, and beloved friends. That manly noble form, lies mouldering in the clay. The church of which he was a member, the community in which he resided, will long mourn their loss.

RESOLUTIONS.

That this Association bow with humble submission to this afflictive dispensation of Providence, and earnestly pray that it may be sanctified to all the bereft, whether in the church or out of it.

That we sympathize with the bereaved family in their heavy loss of a Husband, Father, Protector and Counsellor.

That we rejoice with them in the glorious hope that Jesus's grace has given, that their loss is eternal gain to him whom they loved.

That we will invoke in their behalf, all the grace that will bear them up—all the comforts and consolations which the Gospel affords, and that all may have the qualifications which will make them meet for the inheritance of the saints in light.

That the Clerk forward a copy of this token of love and affection to the bereaved family.

To the hearts of your Committee, it is sad to record the death of one valued member of your Body; but the melancholy work assigned them is not yet done. Brother DANIEL GRAHAM, a member and DEACON of the Spring Hill church, has been removed from the evils yet to come. What his hands found to do, he labored to perform with all his might, and the night has overtaken him wherein no man can work. POWELL and GRAHAM, lovely and pleasant in their lives, in death were not far divided. The latter in the month of April, the former in the month of August, ended their sorrows and heavy afflictions.

Brother Graham delighted to represent his church in the meetings of the Association. Numbers recollect their pleasant intercourse with him. In youth he chose the good part—the pearl of great price, and he lived to adorn the doctrine of God his Saviour in all things. The Bible, and the Bible alone, he made the standard of his faith and practice. He was an humble, consistent, patient, devoted follower of the Lamb. It was his daily prayer that the name of Jesus might be glorious among the Gentiles, from the rising of the sun to the going down of the same. He rejoiced in the assurance that every son and daughter of Adam shall be blessed with the Bible, and the gospel of the grace of God.

RESOLUTIONS.

That this Association sympathise with the Spring Hill church in its great loss, and pray that many others may be raised up to fill usefully and honorably the vacancy made.

That we bow in submission to the sovereign will of our heavenly Father, believing that he doeth all things well.

That we sympathise with the bereaved companion of our brother, and the relatives and friends, and will earnestly pray that they all may be prepared for a Home in Heaven—where "sickness and sorrow, pain and death, are felt and feared no more."

That the Clerk forward a copy of this Tribute of Respect, to the bereaved family.

L. SIMMONS, } Committee
J. MONROE, }

REPORT ON SABBATH SCHOOLS.

The undersigned having been appointed by the last Association, to prepare a Report showing the importance of Sabbath Schools, respectfully submit the following:—

Dear Brethren: We have good reasons for rejoicing at the establishment, progress, and prospects of Sabbath Schools in our bounds and elsewhere. In well conducted schools, poor children, who have had no other advantages, are taught the letters of the alphabet, and are led on from one step to another, until they are able to read, themselves, the Holy Scriptures, which are able under the agency of the Divine Spirit, to make them wise unto salvation. Those who can read, are taught the meaning and importance of the solemn truths and doctrines revealed in God's Word. In all the Sabbath Schools in the land, and in those which will yet be organized, the Bible, and it alone, should be the Text Book, and the ONLY STANDARD of Faith and Practice. God has given us His Word, wherein the ROAD is marked out from earth to the heavenly paradise. The amount of good resulting from the careful reading—from the close searching and examination of the lively oracles—and from the tender counsels, and the solemn exhortations of superintendents and teachers, will not be fully manifested in time. In those institutions many have been brought to the knowledge of the truth; and they have communicated the blessed words to others—and who can tell where the good will end? Some who were first taught in these schools, and unto whom the scriptures were made the wisdom and power of God unto salvation, are now standing on the walls of Zion, proclaiming the glorious gospel to a perishing world. They are as wheels in the great machinery whereby God intends to spread his knowledge through the world, for the express purposes of glorifying his own name in bringing sinners unto repentance—and to the exercise of a saving faith in Jesus. Therefore we should labor zealously to sustain these schools where they are already organized, and to establish them where they are not. Respectfully submitted.

JOHN BROADAWAY.

REPORT ON TEMPERANCE.

The writer appointed at the last Association, to prepare a Report on Temperance, submits the following:

DEAR BRETHREN: We feel sure that no pen can describe, or tongue tell, the amount of good which has resulted from the efforts of the friends of the noble cause of Temperance. These Societies, in their various localities, act as the ALARM BELL, continually warning the people who are sailing over the ocean of time, of the rocks and dangerous places, which often end in destruction. When we see the little interest taken even by those who profess to be the people of God, we are made to cry out and say, Lord, why art thou mindful of us, in continuing thy

mercies so abundantly unto us? And are there not some who are endeavoring to cut the rope of the *alarm bell*—although it warns the people of that awful habit of indulging in intemperance, which brings men to disgrace, poverty and shame? And the evil influences are not confined to themselves alone, but extend also to their families, and those who succeed them through many generations. As it is written, that no drunkard shall inherit the kingdom of heaven, do not those who die under the power of this vile habit fall into that awful lake that burneth with fire and brimstone, from which the smoke of their torment ascendeth up for ever and ever?

Dear brethren, we are commanded to be engaged in every good word and work. The efforts of the friends and advocates of Temperance, have induced, we believe, hundreds and thousands to renounce that awful foe *Alcohol*, with its deceit and poison. Whilst writing, we call to mind many who were led by the enemy near the verge of destruction —but are to-day at liberty, and the monuments of great mercy. Their influence for good is realized by their families, and all around them; so that we may say, the lion and the lamb can lie down together.

In view of all the light around us, how can a christian be opposed to temperance? Religion is love, and we ought to love one another, bear the burdens of others, and do good to all as we have opportunity. We are taught to let our light shine, that others, seeing our good works, may glorify our Father in Heaven. Respectfully submitted.

JOHN BROADAWAY.

REPORT ON PERIODICALS.

It is a well known fact, that in the proper training of the youthful mind, the company kept is an important consideration; for on this, to a considerable extent, depends the future character and prospects of youth. This is so self-evident, so generally conceded to be true, that all virtuous and reflecting parents enjoin upon their children the propriety of choosing such associates as will tend to elevate their moral and religious character. We expect our children to take the places we occupy, when we shall have passed from the stage of action, and it greatly depends on us whether the next generation (our successors) will be an intelligent, enlightened and useful people. Viewing it in this light, we certainly should be very careful what kind of reading matter we place in the hands of our children. We know that the human family are naturally social beings; that they have an instinctive desire for society, and when deprived of their social enjoyments, and free from other engagements, it follows as a matter of course, that to while away their time, at least their leisure hours, they resort to reading. Assuming the above to be correct, how infinitely important that solid, wholesome literature be placed in reach of all the youth of the land, that the truths which they peruse, the doctrines they imbibe, may be such as will fit them for usefulness in their day and generation, and for the mansions of eternal rest.

Oh! how desirable that every family of our land be a reading family, and that all should study, carefully and prayerfully, that Book which lights our pathway to heaven; and that whatever we read beside, be a wise selection, with reference to its moral and religious bearings.

Brethren of the Pee Dee Association, bear with us whilst we earnestly beg you to be a reading people, and may the God of all grace enable us to read and study such works as are consonant with the teachings of the Bible.

Besides many valuable Periodicals published by the Baptist denomination in neighboring States, which are well calculated to establish us in our religious faith and practice, we should not forget our own organ, the Biblical Recorder, a paper published in Raleigh, the Editors of which are faithful and fearless advocates of Baptist principles, and at the same time courteous and gentle to any who may honestly differ from them in sentiment.

This paper we would respectfully recommend to our brethren all over the land, and especially to those of the Pee Dee Association.

All of which is respectfully submitted.

DUNCAN JOHNSON.

CIRCULAR LETTER.

WRITTEN BY J. MONROE.

"For *the Kingdom of Heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one," &c. Matthew, xxv: 14, 15.

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, *occupy till I come.*" Luke, xix, 12, 13.

The Ministers and Messengers composing the Pee Dee Baptist Association—To the Churches they represent, send Christian Greeting:

DEARLY BELOVED BRETHREN: In this our Pastoral Letter, we call your prayerful attention to the important Parables of our Divine Lord and Master, just quoted. A clear understanding of the reasonable *Truths* inculcated, accompanied by the faithful and constant practice of them upon your part, will have a mighty bearing upon the happiness of the present and future generations of mankind.

Upon a careful examination, we find that in the days of our Saviour the talent of silver amounted to *four hundred and fifty pounds* sterling. —the talent of gold to *seven thousand two hundred pounds* sterling. According to this computation, then, the first servant received 36,000 pounds sterling—the second received 14,400 pounds.

We are sure that it was the design of the Great Teacher, to impress powerfully on the minds of His disciples the infinite value of the *Gifts, Powers, Abilities,* and advantages which He afforded them, for the promotion of his glory and kingdom upon earth.

These Parables are doubtless applicable to the Apostles and their successors in the ministry, in the first instance; but they likewise apply to the smallest and weakest members of that Body of which Christ is the glorious Head. The Son of God "ascended up far above all heavens, that he might fill all things. And he gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith," &c. &c. See Eph. iv. 10, 11, 12, 13.

Relying upon the teachings of the blessed Spirit, and the strength of

divine grace, we shall attempt to discuss briefly the following points: I. Show the diversities of talents and gifts which a merciful God hath COMMITTED IN TRUST to his people. II. Endeavor to demonstrate their obligations to use their *five*, *two*, and *one* talents, faithfully, perseveringly, and most diligently, until the coming of the great Giver and Owner, to call them to a strict account. III. How the servants are to "occupy," until their Prince and Sovereign will come. IV. Point out the constraining motives which should impel them to go forward with alacrity, with a cheering confidence, with a glorious hope, with the blessed assurance, that in the end they will hear the plaudit, *Well done good and faithful servants—enter ye into the joy of your Lord.*

I. All the gold of Ophir, together with the value of the cattle upon a thousand hills, are of small worth when compared with the estimate which the Omniscient places upon *one* soul. Such a soul, with all its noble and exalted powers, is committed in trust to each of the servants of Christ. God hath also endowed many of his people with a wonderful fluency of speech. This was true of Apollos. Thus through *organs of clay*, under the direction of sanctified minds, the unsearchable riches of Jesus have been proclaimed to listening thousands. All the Scriptures, consisting of an entire Revelation from Jehovah, we may regard as an unspeakable gift. Those who have best known the worth of the Bible, have said concerning the doctrines thereof: "More to be desired are they than gold, yea than much fine gold: sweeter also than honey and the honey comb." Ps. xix, 10. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke, xi, 13. The spirit of effectual fervent prayer, that availeth much, is a precious and most valuable talent. Time, consisting of moments, hours, days, weeks, months and years, O how precious! Opportunities, and providential openings for doing good to the souls and bodies of men, how often do they occur. The possession of the riches of this world places it in the power of many to confer benefits upon themselves, their families, and their fellow men. Our Father in heaven giveth unto his servants wisdom, knowledge, understanding, zeal and prudence, for the accomplishment of His purposes of mercy. In short, he has given all the talents necessary in days past, and his promises are sure that all will be given, until the top stone of the spiritual building will be brought forth, shouting Grace! Grace be unto it!

II. "Occupy till I come," is a command of momentous importance. The command itself, written in such plain terms, demonstrates the obligation of the servants. When the Son of God commands, His creatures ought to obey, without any hesitation or caviling. The true friends of Jesus should never give occasion for that reproving question, "Why stand ye here all the day idle?" Matthew, xx, 6. Our Father in heaven says to each of his sons and daughters, "Go work to-day in my vineyard." If any of them have been like the disobedient son who said to his father, "I will not," O that, like him, they might repent, and go and do all that is required of them. See Matthew, xxi, 28, 29. The adaptedness of the talents and gifts bestowed, for the accomplishment of the ends proposed, prove the obligation to use them according to the intentions of the kind giver. However numerous the servants—how-

ever various and different their abilities—however large or small the number of their talents and pounds,—if they will diligently inquire, they will find, that in getting profit to themselves, and in doing good amongst the people of this vast globe, all can be constantly and usefully employed. No part of their CAPITAL should be idle.

III. How the servants are to use the talents given unto them in trust. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." James, i, 5, 6. And they should not only thus pray in strong unwavering faith, but they should also closely and carefully examine all the *Rules* intended for them in the Holy Bible, the great Standard Book of their FAITH AND PRACTICE. Do they occupy the station of Ambassadors for Christ—or are they in the more private walks of life—all can find ample and perfect instructions. Not only is the Great High Way of salvation, but likewise every path and step of the Christian's duty, made *so plain*, that a wayfaring man, though before a fool, need not err in them. The conscientious servant will inquire, first of all, *Am I indeed, what I profess to be?*—have I in my heart and soul that PRIME qualification, *The Love of God*, from which living and constant spring flow the streams of love to His cause, love to his people, and love to the distressed and the perishing everywhere? When he discovers the evidences that he has in possession the rich treasure of the love of God, he will then hear the voice of the Beloved, saying to all the servants: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost; keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude, 20, 21. The true servants of God are "His workmanship, created in Christ Jesus unto good works," which he ordained before, that they should walk in them.

Their fellow servants should have a large share of their sympathy and aid. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. vi, 10. "Ye have the poor always with you," was the language of Jesus. Matt. xxvi, 11. "Only *they would* that we should remember the poor; the same which I also was forward to do." Paul. Gal. ii, 10.

But the time and space both fail—therefore we must close. It may be easily seen, in what manner the servants are to use their various talents. The gifts of *preaching*, *exhortation*, *prayer*, *counsel*, *warning*, *reproof*, &c. &c., should all be brought into requisition for the edifying of the whole body fitly framed together. The holders of the gold and silver should use it, and such as have nothing but *prayers and tears* to give, should not withhold them. To the eye of the Master there "is beauty in a tear"—to His ear, there "is music in a groan."

IV. We enquire, What are some of the motives which ought to urge the servants to the discharge of their whole duty? The *prime constraining* motive is THE GLORY OF GOD. Man's *chief* end is, to glorify God in his body and spirit. "The love of Christ *constraineth* us," was the language of Paul. II Cor. v, 14. That amazing love should constrain all the classes of servants to be faithfully engaged in efforts to benefit the way-worn pilgrims bound for the celestial city—comfort the broken hearted mourners—and warn the unconverted of impending danger. Let those that labor as ministers wait upon their ministry; he

that teacheth, on teaching; he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. See Rom. xii, 8. It was a remark of Elder J. Davis, the Welsh preacher, that his father had four sons who were ministers. The father was an exhorter, and by his prayers and exhortations he could do more good out of the pulpit, than his four sons could do in it. "Knowing the terror of the Lord, we persuade men." II Cor. v, 11. And how powerful the motives furnished by the promises of ultimate success upon earth, and crowns of glory in heaven.

The servants will find many causes for discouragement. Good, honest, well meaning, but sadly misinformed brethren and sisters, will utterly refuse to co-operate in the important enterprise of sending the Word of God to every son and daughter of Adam. But "the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Isa. xl, 5.

Once more. All the whole number of infidels in the world, aided by all the hellish ingenuity of the powers of darkness, may dig the deepest trenches, and pile up stumbling blocks mountain high; yet all these will not throw the Gospel car off the track—or in any perceivable degree jostle its mighty wheels.

In the conclusion of this Pastoral Letter, we recommend to all our churches to observe *The first Saturday* of April next, as a day of *Fasting* and *Prayer;* and then during that month, let the Pastors preach Missionary Sermons, and receive *pledges* and contributions, to carry on the noble objects of the Association.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES
Forks of Little River	E. Crutchfield	J. Jordan	Troy.
Pee Dee	W. H. Jordan	W. T. Williams	Lilesville.
Spring Hill	J. Monroe	R. Monroe	Montpelier.
Bethel	A. P. Stoker	T. Williams	Edinborough.
Cartledge's Creek	J. Monroe	A. Dockery	Dockery's Store.
Saron	D. Wright	J. M. Bostick	Bostick's Mills.
Brown Creek	E. L. Davis	J. Windfield	Wadesborough.
Kendall's			
New Union	J. W. Littleton	T. C. Dunn	Mt. Gilead.
Ebenezer		S. M. McLester	Albemarle.
Gum Spring	W. H. Jordan	S. Liles	
Dover	N. Richardson	L. Allen	Caledonia.
Pleasant Grove, (Anson,)	W. H. Jordan	J. McBride	Pee Dee.
Laurel Hill	D. Wright	A. B. Leach	Hunsucker's Sto
Pleasant Grove, (Stanly,)	S. P. Morton	S. C. Morton	Albemarle.
Blackwood's Chapel	W. Littleton	A. Jordan	Pekin.
Piney Grove	E. L. Davis	T. J. Polk	Wadesborough.
Mt. Carmel	J. W. Littleton	W. A. Morris	Troy.
Mt. Moriah	J. Monroe	R. McLean	Alfordsville.
Wadesborough	W. H. Jordan	W. F. Birmingham	Wadesborough.
Liberty Hill	W. Solomon	E. Laton	Albemarle.
Silver Spring		N. M. Mouldin	

CHURCHES.	COUNTIES.	NAMES OF DELEGATES.	Baptized	Rec'd by Letter.	Restored	Dismissed	Expelled	Dead	White Males.	White Females.	Colored	Total
Forks of Little River	Montgomery..	J. Jordan, T. J. Pernell, G. W. Green	4	...	1	2	1	...	38	53	5	96
Pee Dee	Anson	B. Sanders, *W. H. Jordan, *J. D. Liles	2	...	1	3	2	...	27	63	42	132
Spring Hill	Richmond	J. Monroe, D. W. Livingston, D. Johnson	...	...	...	...	4	1	15	35	81	131
Bethel	Montgomery..	D. B. Allen, W. M. Ballard, E. T. R. Livingston	1	...	...	9	2	1	38	68	24	130
Cartledge's Creek	Richmond	S. Bostick, G. W. Bennett	...	...	...	...	...	...	11	15	15	41
Saron	Ditto	B. G. Covington, S. T. Usher, W. M. Bostick	9	1	...	...	...	...	29	54	33	116
Brown Creek	Anson	J. Broadaway, J. Barber, *W. H. Huntly	3	3	...	...	3	...	30	48	38	116
Kendall's	Stanly	G. W. Freeman	...	...	...	...	...	...	.....	.....	.....	.....
Ebenezer	Ditto	*J. Littleton, *W. Palmer, G. Calloway	1	2	...	2	5	1	13	33	17	63
New Union	Montgomery..	J. Haywood, N. Cook, A. Graham	4	7	...	...	3	...	19	44	4	72
Laurel Hill	Ditto	L. Simmons, A. D. Martin, A. B. Leach	5	4	1	1	2	...	14	28	5	48
Blackwood's Chapel	Ditto	*A. W. Chambers, J. Luther, J. T. Covington	...	...	...	2	...	1	12	22	7	41
Mt. Carmel	Ditto	N. Jenkins, R. Morris, W. Crowder	2	3	...	5	2	...	15	16	.....	31
Dover	Moore	A. Leach, *W. Teague, E. L. Phillips	1	...	...	...	1	3	33	79	6	118
Pleasant Grove	Anson	A. Porter, F. B. Flake, J. Watkins	7	...	...	6	2	...	16	41	64	121
Piney Grove	Ditto	P. N. Snider, *J. D. Bennett, *B. K. Pond	11	...	...	...	1	1	51	65	14	100
Wadesborough	Ditto	*A. E. Bennett, *L. L. Polk, W. H. Flake	...	...	...	...	...	...	.....	.....	.....	17
Pleasant Grove	Stanly	J. Coly, *J. A. Smith, J. D. McLester	2	...	1	2	1	3	16	28	.....	44
Liberty Hill	Ditto	W. Solomon, *F. A. Laton, *E. Laton	1	1	...	2	...	...	6	14	.....	20
Silver Spring	Ditto	*C. C. Fourman, N. Mauldin	...	...	...	...	...	...	5	7	.....	12
Mt. Moriah	Robeson	R. McLean, W. McLean	1	...	...	1	...	...	.....	.....	.....	39
Gum Spring	Anson	Not represented.	...	...	...	...	...	...	.....	.....	.....	.....
		*Absentees.	54	21	4	35	29	11	388	714	355	1458

THE GREAT TRAIT IN THE CHRISTIAN CHARACTER—WITHOUT WHICH ALL OTHER TRAITS ARE VAIN. I Cor. xiii. 1—3.

SHOULD bounteous nature kindly pour
  Her choicest gifts on me,
Still, O my God! I should be poor,
  If void of love to thee.

Not shining wit or manly sense,
  Could make me truly good;
Not zeal itself could recompense
  The want of love to God.

Did I possess the gift of tongues,
  But were denied thy grace,
My loudest words, my loftiest songs,
  Would be but sounding brass.

Though thou should'st give me heavenly skill,
  Each myst'ry to explain,
If I'd no heart to DO thy WILL,
  My knowledge would be vain.

Had I so strong a faith, my God,
  As mountains to remove,
No faith could do me real good,
  That did not work by love.

O grant me, then, this ONE request,
  And I'll be satisfied;—
That LOVE divine may RULE my breast,
  And all my actions guide.

WATTS.

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MINUTES

AND

PROCEEDINGS

OF THE

FORTY-SIXTH ANNIVERSARY

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE

DOVER CHURCH,

MOORE COUNTY, N. C.,

October 18—21,

1861.

COMPILED BY D. W. LIVINGSTON, Clerk.

FAYETTEVILLE:
PRINTED BY EDWARD J. HALE & SONS.
1861.

MINUTES.

DOVER, Moore Co., Oct. 18, 1861.

The Association met at the time and place appointed. Elder D. Wright preached the Introductory Sermon, from Ephesians, 4th chap. 1st v.: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

After an hour's recess, the Delegates assembled, and the business was opened with prayer by Elder B. G. Covington.

Letters from the different Churches were read, and names of Delegates recorded.

Elder J. Monroe was elected Moderator, and D. W. Livingston, Clerk for the next year.

Hamer Creek Church petitioned for admission into the Association and was received.

Committees were then appointed, viz:

To arrange the order of Preaching—J. B. Ballard, E. L. Parker, S. Townsend, with the Deacons of the Church.

Order of Business—B. G. Covington, F. M. Jordan, J. Jordan.

Finance—E. L. Parker, F. B. Flake, J. T. Townsend.

The Committee on the order of Business reported, and their Report adopted.

Reports of Messengers to Sister Associations, viz: Bro. Flake and Broadaway attended the Moriah; Bro. Snider the Brown Creek; Bro. E. L. Phillips the Sandy Creek; Bro. Parker the Yadkin;—all cordially received. Elder J. Monroe sent a Letter and Minutes to the Welch Neck; Bro. Livingston a Letter and Minutes to the Cedar Creek.

Elders E. Dodson and F. M. Jordan, accepted an invitation given to Ministering Brethren, not Delegates, to seats with us.

Corresponding Messengers were received from the Brown Creek, Elder S. P. Morton bringing a letter; Brethren R. R. Moore, J. B. Richardson, A. J. York, W. D. Dowd, and Elders E. Crawford, P. M. Baldwin, and N. Richardson from the Sandy Creek; Bro. E. Davis from the Liberty; a corresponding letter was received from the Moriah Association.

Adjourned till Saturday morning, 9 o'clock.

SATURDAY MORNING, Oct. 19th.

The Association met according to adjournment. Prayer by Elder E. Dodson.

Corresponding Messengers appointed to Sister Associations, as follows:—

To the Moriah—Elder E. L. Davis, J. Broadaway, and P. N. Snider; Brown Creek—A. E. Bennett, L. Bennett, and E. C. Morton; Liberty—

E. L. Phillips, E. L. Parker, W. W. Russel; Cape Fear—R. Monroe, D. Monroe, and J. McLean; Welch Neck—R. Barber, W. H. Flake, and J. T. Townsend; Sandy Creek—E. L. Phillips, J. Jordan, and W. P. Owen; Yadkin—E. L. Parker, B. G. Covington, and A. P. Stoker; Cedar Creek—J. Monroe to write a letter, and send Minutes. The circular letter was called for, read by B. G. Covington, and after some appropriate remarks by E. Dodson, was adopted and ordered to appear in the Minutes.

Elder J. Monroe was appointed to write the next Circular.

The impropriety of licensing and ordaining Ministers too hastily was considered, and after discussion by several Brethren, a committee was appointed, consisting of Elders E. Dodson, B. G. Covington, and Bro. F. B. Flake, to draw up a resolution expressive of the sense of the Association on the subject, which resolution was adopted. See Appendix

The next session of the Association will be held with the Church at Bethel, Montgomery County, commencing Friday before the third Sabbath of October next.

Elder J. Monroe read a report on the objects of the Baptist State Convention, and after remarks from Elder E. Dodson and others, the Report was adopted and ordered to be appended to the Minutes. Took a recess until half after 2 o'clock, P. M.

Saturday afternoon, Session opened by prayer by Elder B. G. Covington. A report on Sabbath Schools, also one on Temperance, was read by Bro. J. Jordan; very appropriate remarks were made by Elders Richardson, Crutchfield and others, and the Reports adopted and to appear in the Minutes.

A petition from the Saron Church to ordain W. M. Bostick, and also one from Dover to ordain E. L. Phillips, were attended to by appointing a Presbytery, viz: Elders N. Richardson, F. M. Jordan, E. Crutchfield, J. Monroe and D. Wright, who were to examine them and ordain either or both of them to the Gospel Ministry if found worthy. The question, should there be a Doctrinal Sermon delivered at the meetings of this body? which had been laid over from the last Association, was taken up, discussed at length by different Brethren, and decided in the affirmative.

Elder B. G. Covington, F. B. Flake and J. Luther were appointed to select a suitable Minister to deliver that Sermon. They selected Elder N. Richardson, who will preach at 2 o'clock, Sabbath of the next Association. Adjourned until 9 o'clock, Monday morning.

SABBATH, Oct. 20th.

Elder E. Crutchfield introduced the services of this day, by preaching from Hebrews, iv. 15, 16: "For we have not an high priest which cannot be touched with our infirmities; but was in all points tempted like as we are, yet without sin."

After a short intermission, Elder J. Monroe delivered the Missionary Sermon from Luke, xxiv. 46, 47: "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

A collection was taken up for Missionary purposes, amounting to $26

85. After another short intermission, Elder N. Richardson preached from Acts, xvii. 31: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." All the discourses were listened to with attention and patience by a large assembly.

At sunset the Presbytery previously appointed, after an examination of the candidates, which was satisfactory, agreed to proceed with the Ordination. Elder N. Richardson offered the Ordination Prayer, Elder E. Crutchfield gave the charge, and Elder F. M. Jordan presented the Bible.

After a short recess there was preaching in the house by Elder F. M. Jordan, and in one of the tents by Elder J. Monroe.

MONDAY MORNING, OCT. 21st.

Met according to adjournment. Prayer by Elder E. Crutchfield.

Report on Periodicals called for. Elder D. Wright said he neglected to prepare the Report but would offer the following resolution, which was adopted:

Resolved, That we recommend our Churches to take the Recorder, Home and Foreign Journal, and the Children's Friend.

The Colporteur Report was called for. Elder D. Wright and Elder E. L. Phillips read reports which were received.

The propriety of continuing the Colporteur on the same plan was considered and discussed by different Brethren, and on motion agreed to appoint a Committee to receive the unredeemed pledges of the Churches, and take new pledges for the support of Colportage, and apply as much of the money as necessary to the purchase of useful books, and to send out a Colporteur for as long a time as they are able. Elder D. Wright, L. Simmons and J. Luther, Committee.

The first Saturday in January was appointed a day of fasting and prayer.

The Clerk to superintend the printing of the minutes, and have $8 for his services.

Bro. A. Dockery was appointed to read a Report on the Convention next year, and to notice all the objects of the Convention.

Bro. W. M. Bostick to prepare a Report on Periodicals.

Bro. D. Johnson one on Sabbath Schools.

Bro. B. T. Townsend one on Temperance.

Brethren J. Jordan, E. L. Parker, J. Luther, J. R. Barber appointed as delegates to the State Convention.

A vote of thanks given to the people of the neighborhood for their kindness. They built large tents for the accommodation of the Association.

On motion it was Resolved, That we recommend this Association to encourage and patronize the Mount Vernon Schools.

Resolved, That we recommend to all the Churches to hold weekly prayer meetings in behalf of our Soldiers on each Sabbath, and that the resolution be published in the Recorder, with a request that other Southern papers copy.

Resolved, That we recommend the Churches of this Association to raise $25 each for the following places: Albemarle, Troy, Asheborough,

Wadesborough and Rockingham, to assist in supplying monthly preaching at those places, during the Associational year.

Adjourned to the time and place appointed. Prayer by Elder E Dodson. Benediction by the Moderator.

J. MONROE, Moderator.

D. W. LIVINGSTON, Clerk.

APPENDIX.

REPORT OF THE COMMITTEE OF FINANCE

CHURCHES.	TOTAL. DOLLS. CTS.
Forks of Little River—For Minutes 82,	82 00
Spring Hill—Bible Fund 12 58, Colporteur 13 08, Foreign Missions 17 83, Education of J. W. Littleton 6 00, Minutes 3 60,	53 09
Bethel—For Minutes 1 50,	1 50
Cartledge's Creek,—Colporteur 8 00, H. M. 2 00, F. M. 2 00, Education 2 00, Convention Colportage 2 00, Minutes 50,	16 50
Saron—Foreign Missions 10 00, Minutes 2 55,	12 55
Brown Creek—Colporteur 10 00, Minutes 2 00,	12 00
Kendall's—Minutes 2 00,	2 00
Ebenezer—Colporteur 5 00, Minutes 1 50,	6 50
New Union—Minutes 2 00,	2 00
Laurel Hill—Home Mission 11 25, Minutes 1 50,	12 75
Blackwood's Chapel—Colporteur 10 00, Foreign Missions 5 00, Minutes 1 50,	16 50
Mt. Carmel—Minutes 1 90,	1 90
Dover—Colporteur 5 00, Minutes 3 00,	8 00
Pleasant Grove, (Anson)—H. Mission 2 35, F. Mission 2 75, African Mission 60 cts., Minutes 2 00,	7 70
Piney Grove—Minutes	2 50
Pleasant Grove, (Stanly)—Minutes	1 00
Silver Spring—Minutes	50
Mount Moriah—Colporteur 3 00, F. M. 6 65, Minutes 2 00,	11 65
Hamer's Creek—Minutes 2 00,	2 00
B. F. Flake—For Colporteur 10 00, J. Luther for J. W. Littleton 1 00, cash for Minutes 2 00,	13 00
Collection on Sabbath 26 85,	26 85
Elders D. Wright and E. L. Phillips deducted 5 00 each from the amount due them out of the Colporteur Fund.	
SUMMARY.—Bible Cause 12 58, Colportage 64 08, H. Mission, 22 31, F. Missions 50 94, Education 15 71, Convention Colportage 8 72, for Minutes 37 55. Total,	211 89

REPORTS OF COLPORTEURS.

Under the appointment of the Committee, I travelled 25 days about 300 miles; preached 23 sermons; sold about $20 worth of Books, and gave away of the Scriptures and other religious works, in value 1 00.

All of which is respectfully submitted.

D. WRIGHT.

Under the appointment of the Committee I travelled 24 days; visited 39 families; sold 111 volumes of Books, value 71 15; sold 5 Bibles, and gave away 14 Bibles to persons not able to pay for them; 17 of the entire number were to persons destitute of the Scriptures; sold 43 Testaments of the value of 11 10; would have sold a great many more, could they have been procured; value of Bibles sold 2 85; value of those given 7 00; sold one Sabbath School Library of 41 volumes, value 8 00; Tracts given and sold 1650 pages; I travelled about 350 miles.

Respectfully submitted to your body.

E. L. PHILLIPS.

REPORT ON MINISTERIAL QUALIFICATIONS.

Bishop and Elder being the same, the qualifications for both are in I Timothy iii. and Tutus i. He "must be blameless"—having a good moral character. "Vigilant"—watchful to do good, and prevent evil. "Sober"—having a well balanced mind. "Of good behaviour"—irreproachable conduct. "Given to hospitality"—taking in strangers with pleasure. "Apt to teach"—capacity to communicate knowledge. "Not given to wine"—not fond of wine. "No striker"—one who flies into a passion quickly. "Not greedy of filthy lucre"—not making haste to be rich. "Patient"—in suffering and labor. "Not covetous." "One that ruleth well"—one who has good family government. "Not a novice"—one very recently converted. "He must have a good report of them which are without"—unbelievers.

Paul says, Titus I chapter:—"He must be blameless," "having faithful children, not accused of riot, or unruly." He must not be "self-willed"—having his own way right or wrong. "Not soon angry"—not quick to be insulted. He must be "a lover of good men, sober, just, holy, temperate." "Holding fast the faithful Word"—having firmness. In licensing Ministers, we would advise the Churches to compare their qualifications with the New Testament directions.

Respectfully submitted.

E. DODSON, Chairman.

A LIST OF ORDAINED MINISTERS.

E. L. Davis, P. N. Snider, P. O. Olive Branch. B. G. Covington, W. M. Bostick, Bostick's Store. E. L. Phillips, Brower's Mills. D. Wright, Troy. A. P. Stoker, Edinborough. A. E. Bennet, E. C. Morton, Wadesborough. B. H. Carter, J. W. Littleton, W. Solomon, Albemarle. J. Monroe, Montpelier.

A LIST OF LICENTIATES.

L. B. Bennett, B. K. Pond, J. Broadaway, Wadesborough. A. G. Calloway, C. C. Foreman, I. Coley, Albermarle. W. W. Russell, Kendall's Store. J. T. Townsend, Mt. Gilead. J. Jordan, Troy.

REPORT ON SABBATH SCHOOLS.

The Committee to whom was referred the report on Sabbath Schools, submit the following:

We regret to say that Sabbath Schools in our bounds are generally in a languishing condition, owing to the great national calamity under which we now labor, and all the difficulties and confusion which a civil war can produce. Sabbath Schools are doing comparatively little, to what they ought to and have been doing heretofore. It is however admitted, that these Schools are admirably adapted to the moral and religious training of any community in which they are properly conducted. They are of incalculable value in furnishing the youthful mind with laudable and useful exercises on the Sabbath, and thereby prevent the profanation of that day. These Seminaries of learning have also been wonderfully blessed of God in increasing the number of early conversions to christianity, and greatly edifying and increasing the piety of those engaged in them as instructors. Through the instrumentality of these institutions of learning, some of our most efficient Ministers have risen from ignorance and obscurity, to the great work of the gospel Ministry. Therefore we are fully persuaded that Sabbath Schools ought to be conducted with more perseverance, and greater delight, than at any former period.

JAMES JORDAN.

REPORT ON TEMPERANCE.

Your Committee is under the painful necessity of reporting that this important subject is greatly neglected.

Some however are zealous advocates of Temperance, and avail themselves of every opportunity to reclaim those around them from under the baneful influence of intemperance; while others, we are sorry to say, will tipple at the intoxicating bowl, and indulge more or less in that out of which so much evil and confusion come both in Church and State. But what is still more astonishing, there are a few even after they have seen and felt the deleterious effects of intemperance, will cling tenaciously to what they call the moderate use of the good creature, until their lights as professors of religion are almost extinguished, and their usefulness destroyed. Brethren, these things ought not to be so. How shall we remedy them? Let every true friend of temperance watch every favorable opportunity to reprove and rebuke intemperance, especially the excessive use of ardent spirits, which is a leading vice, and carries with it such a multiplicity of concomitant evils.

All of which is respectfully submitted.

JAMES JORDAN.

REPORT ON THE BAPTIST STATE CONVENTION.

On the 26th day of March 1830, The Baptist State Convention of N. C. was organized, having for its special objects the promotion of the Divine Glory, by the preaching of the gospel amongst the heathen nations, and in the destitute regions of our own State—also to furnish a suitable education to pious young men, called of God to the great work of the ministry. A few years ago the Convention engaged also in the good work of sending out Colporteurs to carry the Bible and religious books and tracts to those in need of them. According to the instructions given at the last Association, we shall now proceed to urge the vast importance of sustaining these operations to the extent of our ability.

I. Foreign Missions.

We rejoice to know that within the last *seventy years*, great and persevering efforts have been made to furnish the means of grace to many of the nations which were sitting in the valley of the shadow of death. And He who gave the Commission that His gospel should be preached to "every creature," has been graciously pleased to set the seal of his divine approbation upon those efforts. In many languages the Bible has been translated and printed, and are now found by thousands of copies in the hands of those who were once bowing down to worship wood and stone. Hundreds of Ambassadors for Christ are now proclaiming the unsearchable riches of grace and dying love, to those who were perishing for lack of knowledge. The ever blessed Spirit has attended by his soul-saving influences the glorious truths of Revelation, and they have become the power and wisdom of God unto salvation to many precious souls. Churches according to the Apostolic pattern have been organized in various regions; hundreds and thousands have found Him of whom Moses and the Prophets did write; and we rejoice in the assurance that multitudes of blood-washed souls are now in the heavenly paradise, redeemed from among heathen nations.

But it is well known that there are millions of the human race still destitute of the light and blessings of the gospel of the grace of God. They are passing rapidly into Eternity, without the least knowledge of the glorious Plan of Salvation through the blood of the Cross. Not only should the present missionary stations be continued, but new fields of labor should be diligently sought out, and faithfully occupied. What the gospel was upon the day of Pentecost, and in different ages since, we may expect it to be, whatever may be the color or languages of the nations unto whom it will be sent. God's Word shall not return unto Him void—the labors of his ministers and people will not be in vain, for he has promised to be with them always, even unto the end of the world.

II. Home Missions.

It is a matter of history that for many years previous to the organization of the Convention in 1830, missionary operations were carried on in N. C. with pleasing success. But since that time the work has gone forward with more system and energy. Eternity alone will disclose the amount of good accomplished. Towns, villages, and country neighborhoods which were before comparatively destitute, have been visited by the heralds of salvation; and strong, efficient and self-sustaining churches,

are now the pleasant fruits of extensive missionary toil. Those who have gone forth weeping, bearing precious seed, have returned with joy, bringing their sheaves with them.

The Convention and its friends cannot however, feel satisfied whilst there are so many other important stations to be occupied. Whether a community is rich or poor, the interests of their immortal souls should be on no account neglected. The humble believers in Jesus are to be sought out and encouraged in their heavenward course; mourners sincerely inquiring the way to Zion, are to be pointed to the Lamb of God; and those hardened in sin, are to be warned to flee from the wrath which is yet to come.

III. The Education of Ministers.

There is not a doctrine in the Bible more clearly established than this: That the Heralds of the Cross should be *truly converted* men, and in addition to *genuine godliness*, they should have a Divine Call, to engage in the great work of the Ministry of Reconciliation. Great intellectual powers, together with extensive literary attainments, do not qualify men to become able Ministers of the New Testament. The all-wise God never employs Rebels in beseeching his enemies to become reconciled unto Him.

It is admitted by the most of men, that an appropriate Education will confer great advantages upon those called by the Holy Spirit to preach the Gospel of the grace of God. There have been heretofore, and there are now numbers of poor young men deeply impressed with a view of the lost and ruined condition of the unconverted, who can hardly read the Scriptures, and who are but little acquainted with the proper use of their own language. It is also known that within the last twenty years, education has been more generally diffused than ever before. Schools of high order, both male and female, have been established in many regions, and every close observer must be aware that educated persons who are irreligious are very much disposed to ridicule the mistakes and blunders in the addresses of those who are not acquainted with the rules of language. The Convention has taken under its care, time after time, poor illiterate young men, and they have been furnished with facilities which enabled them to acquire a good education; and many of them are now acceptable and useful Ministers. "The poor ye have always with you," said the blessed Redeemer.

IV. Colportage.

The Colporteurs employed by the Convention and Associations, are usually Ministers of the Gospel; and as they go from one place to another, they proclaim the unsearchable riches of Jesus Christ. The reason why they have the title of Colporteurs is, that they carry Bibles, Testaments, Religious Books and Tracts into destitute neighborhoods. The people can hear them preach and then after their departure will have the opportunity of perusing the publications which they leave, again and again. And if the *Word of God*, and the *Truths* of that Word, will be accompanied by the Spirit's power, souls will be made wise unto salvation. A lady of noble birth looked into a book which another person was reading, and noticed in large capitals the word, FOREVER, FOREVER, FOREVER—the solemn and most awful truth went as a sharp arrow to her heart, and she found no peace until

her soul was cleansed in that "fountain filled with blood, drawn from Immanuel's veins."

In conclusion, beloved Brethren and Sisters, we can and do most earnestly recommend to your favorable consideration, and liberal support, the Convention and all of its noble objects. We do this because we desire above everything on earth, the promotion of the Divine glory, and the eternal salvation of immortal souls.

All of which is respectfully submitted.

JOHN MONROE.

CIRCULAR LETTER.

WRITTEN BY ELDER B. G. COVINGTON.

DEARLY BELOVED BRETHREN: Since our last session changes has been abroad in our land, and left his broad vestiges never to be erased. When we last assembled in an associational capacity, peace reigned over our land, spreading his balmy influence from the Atlantic to the Pacific Ocean, and from the lakes to the Gulf of Mexico. Pious Ministers rejoiced at the success of their labors. Christians were revived and encouraged, and many of the Churches reported large additions. But now, alas, how changed the scene. The war drum is heard all over the land—the zealous Pastor is disheartened at the fruitlessness of his labors, and as early in the morning the stars have all disappeared leaving but one or two to adorn the sky for a little while; so but few revivals of religion are reported to gladden the hearts of the humble followers of the Lamb—while religion seems to be almost forgotten in the all absorbing theme war. Brethren these things ought not so to be. But what is to be done? Shall we hang our harps upon the willows, and sing no more of the songs of Zion? Shall we fold our arms and say, The revolutions of the glorious Gospel wheel have almost ceased, and we are unable to move it? Or should we not inquire diligently after the cause ot this lethargy and endeavor to remove it? For, said the Lord to Israel, "Neither will I be with you any more except ye destroy the accursed thing from among you." Let us search our tents, and see if there be no accursed practice or neglect of duty among us.

What then are some of the causes of the present cold state of religion?

1st. The troubles which now pervade our country is one grand cause of our lukewarmness. This is not necessarily the cause, but that out of which it arises. It seems that the present, if rightly used, ought to be the most favorable time to religion, for "the Lord is a refuge and strength, a very present help in trouble." So while man will trouble and distress us, it should but drive us to his breast. "All things work together for good to them that love the Lord," whether it be plenty or famine, peace or war. How is it then that that which should be a blessing has turned out to be a curse? Is it not because we have used it unlawfully? Christians look upon the war as a great evil in the land, which indeed it is, but is it not also true that every one is interested about his own peace and safety to the exclusion of every thing else? Thus it is that we pray for a restoration of peace, not that Christ's kingdom may come, and that God may be glorified, but that we may

live at ease. But Christ, on the contrary, directs us to pray, "Hallowed be Thy name, Thy Kingdom come," before we pray for our daily bread, and to seek first the Kingdom of God and his righteousness. If this principle were observed we would pray, O Lord overrule our national evil to the advancement of thy cause upon the earth. There can be no objection to every one being interested in the welfare of our country; but we should not be so interested as to exclude religion from our thoughts. Our congregations are perhaps as large as usual, but their conversation is not in heaven, but upon the earth: neither are their hearts in heaven, for out of the abundance of the heart the mouth speaketh. Their treasure is with their hearts upon the earth. Neither is the ministry free from this awful dilapidation. Many of them take war into their pulpits and by depicting the horrors thereof appeal to the personal sympathies and animal passions of their hearers, while they seem not to regard that part of their commission which says, "Feed my sheep—Feed my lambs." They seem to know the state of their country instead of Christ and him crucified. Then, brethren, it is not to be wondered at if the Omniscient, who knoweth our hearts, has left us to walk after the lusts thereof, without any solid religious comfort, until we find that glorying in any thing else save the Cross of Christ is vanity and vexation of spirit.

2d. It is doubtless true that the coldness in many of the Churches is attributable in some degree, to a lack of due consideration in the selection of their pastors. If they can obtain the services of a Minister who speaks fluently, and adorns his sermons with flowery words, and far-fetched phrases, it is enough for some; while others consult their own personal feelings and ask, who will suit me? without any regard to the glory of God. The Scriptures thus describe an efficient Minister. He must be vigilant, sober, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous. He must take heed unto himself, and to all the flock of God, over the which the Holy Ghost has made him an overseer, and watch for men's soul as they that must give account. He must take heed unto himself and to all the doctrine, that he may both save himself and them that hear him. If the Scriptures were observed as a criterion by which to judge our Ministers, we would not be censured on this account. We recommend that, inasmuch as this is an important business and the Holy Ghost is represented in the Scriptures as having something to do with it, that the Churches engage in special prayer for his guidance before they engage in the election of their pastors.

3d. But while the Churches are thus culpable, Ministers are not entirely innocent. It is to be feared that many ask not, Where can I be instrumental in doing most good? but what place will suit my convenience and inclination, and where can I get the fattest salary? The apostles did not so act; but they waded through privations and persecutions to preach the glorious Gospel of the happy God. They gloried in the cross of Christ, gave themselves wholly to the Ministry and said to their hearers, we seek not yours but you. My heart's desire and prayer to God for Israel is, that they might be saved. "I would that ye knew what great conflict I have for you." Hence thousands were converted under one sermon, and the disciples were filled with joy and with the Holy Ghost." "And Philip went down to the City of Sa-

maria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake—and there was great joy in that City."

If Ministers of the present day should conform more to this apostolic example, it may be presumed that there would be more joy among us. They have given themselves to God and should labor for him. To them it may be said, ye are not your own, ye are bought with a price; therefore glorify God in your body and spirit which are his.

4th. The instability of the pastoral relation may be regarded as one cause of our present declension. We do not advocate the permanent settlement of a minister for life, but the frequent changes of this sacred relation are alarming. When a pastor first takes charge of a Church, his affection is comparatively faint; but as he remains, his love increases, until the Church feels to him like children to a father. Then, he thinks not of courting popular applause, of producing immediate effect, of increasing the number of Church members, or of doing any thing also at the expense of the permanent well-being of the Church. He shuns not to declare the whole counsel of God, whether it be welcome or unwelcome. He seeks the good of the Church. The Church, on the other hand, seeks the benefit of the pastor. It co-operates with him, prays with and for him, and endeavors to aid him in his great work. By such frequent changes pious and efficient pastors are turned out of employment, while many flocks are left to wander and perish without a shepherd. "If," says Teasdale, "it were understood that a minister must take a Church as a man takes his wife, for better or for worse, he would be very careful in forming this important connection. And if the Church could not put away a minister as easily as a Hebrew husband could give a writing of divorcement to his wife, they would be more particular in selecting their spiritual guide. And when once a union had been formed under such circumstances, it would be the study of both parties to make it mutually happy and beneficial."

5th. Again: the irreverent manner in which we attend to the duty of prayer is an evil which should not pass unnoticed. That prayer is a duty, it is presumed no one will deny; but while all admit that it is a duty, it is to be feared that little is thought about the manner in which we should pray. To this part of the subject, then, we will devote some attention. All prayer must be addressed to God; but it is a solemn thing for the creature, defiled by sin, to take the sacred name of his Creator between his lips; therefore, let the creature stand in awe. God is holy and cannot look upon sin with allowance, and by our sins we have separated between us and him. Hence we may not approach him without an intercessor. But God, through the riches of his grace, gave his own Son to be both a sacrifice and Priest, and through him we are taught to come boldly unto a throne of grace, that we may obtain mercy and find grace to help in time of need. Then, since God, through the breadth and length and depth and height of his love, has prepared a Mediator, we conclude that, as there is none other name given under Heaven whereby we must be saved, so through his name alone prayer is rendered acceptable. He who offers prayer through his own name or any other, practically rejects Christ and makes his Cross of none effect, and thus offends the Father. Pray, then, in the name of the Son. "And whatsoever ye shall ask the Father in my name, that will I do."

We should also pray in faith, believing that God will, for Christ's sake, hear and grant our petitions. He that prays without faith to believe that the blessing prayed for will be granted, seems as one who discredits the promises and would tempt the Lord his God! Hence we see the propriety of the language of the Apostle James: "But let him ask in faith, nothing wavering." Then, Brethren,

> Let faith each meek petition fill,
> And waft it to the skies.

We should also remember the example and teachings of our blessed Lord, and learn to pray with an agonizing, importuning spirit. More than once did He pray for the same thing. All night long he prayed in the same place, and shall we rest satisfied at having repeated a few words? We are taught to watch unto prayer, to look and wait for an answer. The venerable Fuller, in his letter on this subject, says: "When we say Amen, so be it, at the close of our prayers, do we really desire that so it should be? It is a dangerous state of mind to be praying daily for keeping and quickening grace, and yet be easy without it: to rest contented with asking communion with God, instead of enjoying it. The least that can be supposed in such cases is, that God will punish our indifference, not to say our hypocrisy, by withholding the blessings for which we make request."

The above are all causes of spiritual declension: besides which there are many others, such as sin lying on the conscience unrepented, a want of a public spirit and of a regular attendance at Church, a negligence in the enforcement of discipline, &c.

Let no one say that this is unavoidable or one of the mysteries of Providence. God acts not without sufficient cause. If we are without religious enjoyment, it is our fault. Therefore, in order that we may arise from our low estate, let us remember from whence we are fallen, and repent. Let us remember the joys and hopes of the Apostles and Primitive Christians—their zeal for the promotion of the Gospel, together with their love for Christ, which constrained them to labor in his vineyard, and their readiness to endure hardships as good soldiers of Jesus Christ. Let us remember also our own former joys, together with our broken vows and ingratitude, and repent. Let us remember the dying love of Jesus, and repent of our poor returns, and say,

> "Behold, again we turn to thee;
> O, cast us not away, though vile:
> No peace we have, no joy we see,
> O Lord our God, but in thy smile."

> In such society as this,
> Our weary souls would rest;
> The man who dwells where Jesus is,
> Must be forever blest.

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MINUTES AND PROCEEDINGS

OF THE

FORTY-EIGHTH ANNIVERSARY

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE

BROWN CREEK CHURCH, ANSON COUNTY, N. C.,
OCTOBER, 1863.

COMPILED BY T. J. POLK, Clerk.

WADESBORO', N. C.
PRINTED AT THE ARGUS OFFICE.
1863.

MINUTES.

Brown Creek, Anson Co, October 16, 1863.

The Association met at the time and place appointed.

The introductory sermon was delivered by Elder B. H. Carter, from 6th chap. 2d Corinthians, 11, 12 and 13th verses: "O ye Corinthians, our mouth is open unto you, our heart is enlarged: Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompense in the same, (I speak as unto my children) be ye also enlarged."

After a short recess the Association was called to order by the former Moderator.

Singing, and prayer by Elder S. J. Fincher.

Letters from different Churches were then read and names enrolled. Then proceeded to elect a Moderator and Clerk, which election resulted in the choice of the former Moderator and Clerk.

Committees were then appointed—

To arrange the order of preaching—Elder B. G. Covington, D. Ingram, W. H. Huntly.

Order of business—R. Monrow, Elders A. E. Bennett, E. L. Phillips.

Finance—Elder D. Wright, A. McNeal, B. K. Ponds.

REPORTS OF MESSENGERS TO SISTER ASSOCIATIONS.

Elder E. L. Phillips, reported he attended the Liberty Association and was cordially received. Elder B. H. Carter attended the Yadkin, and was cordially received. Brethren J. Broadaway and T. J. Polk attended the Brown Creek with a package of our Minutes and were cordially received. Elders E. L. Phillips and J. Monrow attended the Cedar Creek and were cordially received.

INVITATIONS GIVEN TO CORRESPONDING MESSENGERS FROM SISTER ASSOCIATIONS.

Elder S. J. Fincher, from the Brown Creek Association, presented himself, and was cordially received and welcomed to a seat with us, to aid us in our deliberations and with his prayers. Elder W. H. Jordan accepted an invitation to a seat with us, to aid us in our deliberations.

Committee on Church letters—Elders W. H. Jordan, E. L. Phillips, Brother J. Calloway.

Adjourned till Saturday morning 9 o'clock. Prayer by Elder J. B. Richardson.

Saturday Morning, October 17.

The Association met according to adjournment. Prayer by Elder

E. L. Phillips. Called for the report on the order of business. Report read, adopted, and committee discharged.

Resolved by this Association, That it spend one hour in each day it may meet, in prayer for our country and our brave defenders.

Appointed corresponding messengers to sister Associations, viz:

To the Moriah, Elder B. F. Carter, Brother B K Ponds, B. F. Sikes. To Brown Creek, Brother J. A. Barber and Elders A. E. Bennett, B. G. Covington. Liberty, Elders E. L. Phillips, W. M. Bostick and J. T. Townsend. Cape Fear, Brethren D. Monroe, R. McLain, Elder J. Monroe. Welsh Neck, Elder W. M. Bostick, Brother A. McNeal. Cedar Creek, Brother D. W. Livingston, D. Johnson. Sandy Creek, Elders E. L. Phillips, J. Jordan, Brother K. M. Owen.

Called upon delegates that attended the Baptist State Convention to report. Elder B. G. Covington, Brother J. M. Wilson, present, reported they attended and had a very harmonious session, cordially received.

Agreeable to request sent up from the Church at Forks of Little River to ordain Brother James Jordan and set him apart to the full work of the Ministry, a presbytery was appointed to meet to-morrow morning at 10 o'clock, viz: Elders A. E. Bennett, D. Wright, S. J. Fincher, W. H. Jordan and J. B. Richardson.

Report on Temperance, by Elder A. E. Bennett, called for—none. On motion he was allowed until Monday morning to make his report.

Report on Sabbath Schools, by Elder W. M. Bostick, called for, read, and after some very appropriate remarks by Elders B. G. Covington, E. L. Phillips, E. L. Davis and others, the report was received and ordered to be appended to the Minutes.

On motion, appointed Elders B. G. Covington, on the North side of the Pee Dee River, and J. B. Richardson, on the South-side, to organize Sabbath Schools and report to this body at its next meeting the number of Schools they have organized and the amount of laborand expense they have been at, and the Churches are hereby requested to send up by their delegates a small contribution to defray the expenses, and those agents are requested to take up collections wherever they may establish Schools for the object of the same.

On motion, appointed the first Saturday in April next as a day of fasting, humiliation and prayer.

Called for the reading of the Circular Letter. Read by the writer, approved and ordered to be appended to the Minutes.

On motion, took a recess of one hour. Prayer by Elder A. E. Bennett.

Met according to adjournment. Prayer by Elder E. L. Davis.

Invitation given to corresponding messengers from sister Associations—

Elder Elem Williams, from the Moriah, presented himself with a
linute and was welcomed to a seat with us.

The report on the Baptist State Convention was read by the writer
nd after very affecting and stirring remarks on the condition of our
ountry and our soldiers, by Elders W. H. Jordan and S. J. Fincher,
ere received and ordered to be appended to the Minutes.

On motion, a collection was then taken up in the Association for
rmy Colportage, amounting to 450,00. The following Brethren
ave the sums annexed to their names, viz: A. Dockery, $100,00,
T. Townsed, $5; I. M. Wilson, $5; Solomon Townsend, $5; A. E.
ennett, $50; L. B. Bennett, $50; J. F. Wadkins, $10; E. L. Davis,
20; B. G. Covington, $10; B. H. Carter, $20; E. L. Phillips. $25;
. Ingram, $5; W. H. Jordan, $10; J. B. Richardson, $10; T. In-
am, $5; P. Frasure, $5; K. M. Owen, $23; B. Sanders, $5; B.
Boyd, $5; J. W. Dun, $5; W. Haywood, $5; E. R. Winfield,
1; J. A. Barber, $1; S. R. Townsend, 20; W. M. Bostick, $5; J.
cBride, $5; T. J. Polk, $20; B. K. Ponds, $10; W. H. Huntly, $5;
C. Foarmon, $5. Total $450.

On motion, a committee was appointed to procure the services of a
inister to labor in the army, under the superinstructions of Brother
obb, general agent of Army Colportage, viz: Elders B. G. Coving-
n, A. E. Bennett and Brother B. Sanders, and report Monday morn-
g.

Called on the purchasing agent for Colportage—Elder D. Wright
ported he had failed to procure books and that the funds were still
i his hands, therefore he had no report. The disbursing Agent the
me.

On motion, appointed Elder A. E. Bennett to preach the introduc-
ry sermon at the next meeting of this Association, J. Jordan his al-
rnate.

To preach the missionary sermon, Elder W. H. Jordan, J. B. Rich-
rdson his alternate.

On motion, adjourned till Monday morning, 9 o'clock, to give way
) the prayer meeting.

SABBATH MORNING, October 18th.

Presbytery met in the house, agreeable to appointment, for the or-
nation and examination of the candidate as to his Christian expe-
ence, and a call to the ministry by Elder A. E. Bennett. Exami-
ation as to the fundamental doctrines of the Bible, by Elder W. H.
ordan. Ordination prayer by Elder S. J. Fincher. Charge by
lder D. Wright. Presentation of the Bible, by Elder J. B. Rich-
rdson. The right hand of Fellowship extended, and gave way for
reaching.

At 11 o'clock, Elder E. L. Davis commenced services by taking
r his text the 9th verse of the 8th chap. second Corinthians: "For
) know the grace of our Lord Jesus Christ, that, though he was rich,

yet for your sakes he became poor, that ye through his poverty might be rich."

After which a collection was taken up amounting to $304 00.
And on Monday morning - - - - - - 24 00.

After one hour's recess, Elder W. H. Jordan preached from the 1 v. of the 5th chap. of Paul's Letter to the Romans: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

MONDAY MORNING, October 19th.

The Association met according to adjournment. Prayer by Elder D. Wright.

The report on Associational Letters called for, read, received, and ordered to be appended to the Minutes.

The following resolutions were adopted:

Resolved, 1, That the members of the different Churches composing this Association do all in their power to have and keep up regular Prayer Meetings, in their Churches, at least, as often as once a fortnight.

Resolved, 2, That our preachers do all they can to encourage the same by attending as often as they can and leading in the same.

Called on the committee to procure a preacher to labor in the army to report—reported they had failed.

On motion, the Clerk was appointed Treasurer to receive all moneys for Army Colportage and forward to Brother Cobb, to be appropriated as follows: $150 for bibles and testaments, the balance for supporting an army Missionary from the bounds of the Pee Dee Association, in case one can be employed.

Appointed the following delegates to represent the Association in the Convention: T. J. Polk, W. B. Owen, J. A. Barber.

Called for the report on Periodicals, prepared by Elder E. L. Phillips, read after remarks by Elders A. E. Bennett, E. Wright, J. B. Richardson and B. G. Covington, received and ordered to be appended to the Minutes.

Appointed the next meeting of the Association to be held with the Spring Hill Church, Richmond county, commencing Friday before the third Sabbath in October, 1861.

Elder W. H. Jordan was appointed to prepare a Circular Letter for the next meeting of this Association; and on the Baptist State Convention, Elder J. B. Richardson; on Periodicals, Elder E. L. Phillips; Sabbath Schools, Elder A. E. Bennett; on Temperance, Elder James Jordan; on the support of our Ministry, A. Dockery.

The following resolution was adopted:

Resolved, That owing to the advanced prices of all necessaries of life, in the opinion of this body, the Churches should greatly increase the Pastors salaries.

lled for the report on Temperance, by Elder A. E. Bennett—
eady, but to be ready in time to appear in the Minutes.
motion, the Constitution and Rules of Decorum be appended to
Minutes, and that the article to allow the Clerk ten dollars be
nded at the next meeting of the Association.
n motion, the Clerk to superintend the printing of the Minutes
have for his services $10.
esolved, That the thanks of this Association be tendered to all
Brethren and friends in this neighborhood, for their hospitable
ertainment.
Elder W. H. Jordan, closed by an exhortation and prayer to the
thren to be zealous in the cause in which they are engaged.
djourned to the time and place above mentioned.

A. DOCKERY, MODERATOR.

. J. POLK, *Clerk.*

REPORT ON CHURCH LETTERS.

Your Committee on Church Letters report the following: The
urches at Piney Grove, Brown Creek, Hamer Creek, Bethel, Eb-
ezer, Pleasant Grove, Anson, Pee Dee, Gum Spring, New Union,
arthledge Creek, Mount Carmel and Saron, have enjoyed gracious
vivals and ingathering of souls; while the remainder of the Churches
mplain of sorrowful hearts and coldness; but are enjoying peace,
nd manifest in their communication a great desire for refreshment
om the presence of the Lord. Ask the prayers of the Association
a their behalf.

Respectfully submitted,

E. L. PHILLIPS.

The Committee on Periodicals submit the following:

We believe that every Baptist family ought to take some religious paper.
We believe that the Biblical *Recorder* is the paper for every Baptist family.
We believe every Baptist family who does not take the *Recorder* sustains a
great loss.

Respectfully submitted,

ELI L. PHILLIPS.

REPORT OF THE COMMITTEE OF FINANCE.

	Minutes.	Home Missions.	For. Missions.	Army Colportage.
Pee Dee	$5 50	$	$	5
Gum Spring	3 00			
Wadesboro'	4 00			
Piney Grove,	5 00			100 00
Spring Hill	5 00		77 00	77 00
Saron.	4 00	7	7 00	8 10
Cartledges Creek.	2 00		8 00	20 00
Forks of Little River	4 35			
Bethel	6 25			
New Union,	4 50			30 00
Laurel Hill	3 00			
Blackwood's Chapel	2 00	9 00	10 00	10 00
Mount Carmel.	2 00			
Hamer's Creek	4 00			15 00
Kendall's	5 00			
Pleasant Grove, Stanly	5 00			
Silver Spring	2 00			
Dover	8 00			
Mount Moriah	3 00		6 50	6 50
Ebenezer	5 00			
Brown Creek	6 00			
Pleasant Grove, Anson	5 00			20 00
Addition, voluntary,	4 50			
	$98 10	$16 00	$108 50	$216 60

A LIST OF ORDAINED MINISTERS.

E. L. Davis, Olive Branch, P. O.; B. G. Covington, W. M. Bostick, Bostick's Store; E. L. Phillips, Why Not; D. Wright, Troy; A. P. Stoker, Edinboro; A. E. Bennett, Ansonville; E. C. Morton, Wadesboro'; B. H. Carter, J. W. Littleton, W. Solomon, C. C. Fearman, Albemarle; J. Monroe, Montpelier; J. T. Townsend, Mount Gilead, J. Jordan, Troy; J. W. Dun, Edinburg; J. B. Richardson, Lilesville.

LICENTIATES.

L. B. Bennett, J. W. Davis, B. K. Ponds, J. Broadaway, J. A. Barber, R. Barber, J. Flake, Wadesboro'; A. G. Caloway, I. Coley, Albemarle; W. W. Russell, Kendall's Store; J. T. Griffin, Albemarle; B. Sanders, Lilesville; A. Caudle, Lanesboro.

SABBATH SCHOOLS.

is a subject which has extensively engaged the attention of the disci-
Christ in all ages. And it is one, too, which has employed the pens of
ds. Yet little do we see of the spirit of their labors.

vithstanding the divine appointment of the holy Sabbath day may
een questioned by certain religionists in former ages, no doubt remains
Divine obligation of the Christian to it. This is the day which was
ted by God himself during man's innocence. It was on that day he
from all his works which he had made, and even after man had fallen
state of innocency, this day was still held in such high repute by
ho sanctified it, as to have become incorporated in the moral code of
ten commandments.

as on this day that Jesus was often found in the Synagogues and in the
teaching all men everywhere to repent and believe on the Lord Jesus
. After his crucifixion by the Jews, his burial in Joseph's Sepulchre,
s resurrection from the dead, he again assembled with his disciples on
st day of the week, and commissioned them likewise, to go into the
and preach his everlasting gospel. It was, too, on this day that the
Spirit was so copiously poured out on the day of Pentecost upon the
les, teaching us thereby to put a difference between this and all other
We are told that the "Sabbath was made for man."

e first Christians were careful observers of this day, as will appear from
istory of the Apostle Paul. It is said that it was his manner to go in
he people on the Sabbath day and reason with them out of the scrip
Acts xvii, 2. And surely its divine obligations are no less binding
than in the days of the first worshippers. Says the Prophet, "If thou
iway thy foot from the Sabbath, from doing thy pleasure on my holy
ind call the Sabbath a delight, the holy of the Lord, honorable, and
honor him, not doing thine own ways, nor finding thine own pleasure,
peaking thine own words, then shalt thou delight thyself in the Lord,
I will cause thee to ride upon the high places of the earth, and feed thee
the heritage of Jacob, thy Father, for the mouth of the Lord hath spo-
it." Is. lii, 13, 14.

ere certain things are prohibited, others enjoined, as well as the glorious
equences affirmed.

We are not to do our own ways—that is we are neither to do or cause to
lone any kind of labor, either in the field, workshop or otherwheres, for
purpose of getting gain, nor are we at liberty to seek worldly pleasure or
yment; neither are we permitted to spend this day in vain and idle con-
ation.

2. But we are commanded to delight ourselves in keeping this day holy as unto the Lord. "The holy of the Lord, honorable."

3. Then he will "cause" such as refrain from the former, and delight in the latter "to ride upon the high places of the earth," and feed them with the heritage of their father. An important question then arises—how may the true child of God best spend these golden opportunities, that he may secure these blessings and make them his own? To this important inquiry, we think that next to publishing the glad tidings of salvation from the sacred desk, is the organizing and perpetuating *Sabbath Schools*, as being one of the greatest means in the hands of God, of accomplishing this great end.

Every Christian has a work to perform. Though all may not be in the possession of ten talents, yet there are very few who have not one talent, and it is sure that the Lord of the harvest has called none into his vineyard to sit down in idleness. As every member of the natural body has some office to perform, so has every member who is by faith united to Christ, and these duties perhaps could no better be performed than in regularly attending and laboring in *Sabbath Schools*, imparting heavenly knowledge to the young. It is by no means unfrequent that the first principles of righteousness are introduced and instilled into the hearts of pupils of Sabbath Schools. The youth of the land must soon occupy the position of the aged; for it is even true that "one generation passeth away, and another generation cometh." And must the gospel of the adorable Son be perpetuated! If so, then how important is it that the doctrines of christianity be instilled in the minds of the youth. The experience of the wisest man was to "train up the child in the way he should go, and when he is old he will not depart from it." And in Sabbath Schools, not only are children taught to "remember the Sabbath day to keep it holy;" but there they are instructed in the grand principles of the Christian Religion We are taught "without holiness no man shall see the Lord," and how can it be that any can be holy without a knowledge of themselves as sinners against a righteous God. No man can be saved without exercising faith in Christ, and how can he believe without being taught in whom to believe.

W. M. BOSTICK.

REPORT ON BAPTIST STATE CONVENTION.

But few, perhaps none, of the combined efforts of Christians deserve in a greater degree, the confidence and sustaining influence of our Denomination, than the Baptist State Convention. It occupies the broad ground of advancing the Redeemer's kingdom through the instrumentalities of Home Missions, Foreign Missions and the education of approved poor young Ministers of the Gospel. The rich fruit of the domestic and educational departments are seen generally over our State and we are often gratified by intelligence from foreign lands that the Foreign Department has been eminently successful in planting the banner of the Redeemer's Kingdom in far distant heathen lands. But the great work of Christianizing the world is but just commenced. A large portion of the human family are still in heathen darkness, and the Macedonian cry "come over and help us," is heard in many quarters where the Gospel day begins to dawn. Let not the dark war clouds which now environ our once happy country, divert our minds from the more awful and terrific storm of the Almighty's wrath that must burst upon the guilty sinner's head at the day of judgment.

Under the head of Home or Domestic Missions, our friends and neighbors in the armies appeal in the strongest terms to our religious sympathies for spiritual aid. Never have we known a time for greater necessity for sacrifices on the part of Christians, nor the ability to give liberally, more manifest than in the present time of extraordinary abundance of money. The adoption of the following resolution is recommended:

Resolved, That the deep interest felt in the country in favor of supplying our noble armies with provisions and other temporal surplus, is worthy a great people, and we regard a united and determined effort to supply them with the bread of eternal life, through the instrumentalities of preaching the Gospel and other means, as incumbent upon all Christians.

ALFRED DOCKERY.

CIRCULAR LETTER.

The Ministers and Messengers composing the *Pee Dee Baptist Association*, to the Churches they represent, send Christian salutation.

Dearly Beloved Brethren: God, in his providence, has brought us safely through another associational year, with manifestations of his loving favor and tender mercies. He has kept us from the destroying hand of our enemies, who war against us; preserved the Gospel among us, and blessed us with gracious revivals in many of our churches. Zealous ministers rejoice at the increasing prosperity of Zion, while the pious layman is encouraged and says, "The Lord has not forsaken us and taken away his Spirit." In reviewing past experiences, we feel that we are under renewed obligations to love God. Love to God shall be our theme for the present occasion. We will attempt to show, first, that it is our duty to love God; and secondly, how we should turn our love into practice.

In the first place, we will attempt to show that it is our duty to love God:

1st. We should love God because he has commanded us to do so. The scriptural precept on this subject is in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." God does not here tell us why we should love him, nor does he even point out the evidences of his existence; but as one having authority he issues his command without promise and without threat. That God has the right to command us to do whatever he pleases, is evident. A few years since, and we had no existence. Neither we nor any other creature had even the semblance of power over our creation. God created man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. This he was under no obligation to do, and hence he has the right to unlimited possession. "Neither we ourselves, nor anything which we seem to possess, are our own. Even our wills are not our own; but he claims that we shall only will precisely what he wills. Our faculties, of what sort soever, are not our own. He claims that from the commencement of our existence, they be used precisely in the manner, for the purposes, and within the limits that he shall direct."* Not only does God claim this right, but he actually exercises it. "He doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?" Dan. iv, 35. That is, God is a sovereign, and rules as such. Having the right, he has commanded us to love him supremely, and it becomes us submissively to obey him. We should not wait for further evidences of his existence. "The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge." In fact, the whole universe is blazing with evidences of creative power and wisdom as bright as noon day, and he who refuses to love God for want of greater light, would walk in darkness rather than in the brightest light.

2d. We should love God for his own excellence. Man is formed to love whatever is excellent. We admire the beautiful works of art, but how much

* Wayland's Elements of Moral Science, p. 154.

more the skill of the artist by whom they were executed. We love the beautiful epic of Milton, but how much more the mind in which those sublime thoughts originated. We love and admire the works of nature, but how much more should we love the God of nature, who is the very fountain of all excellence. He is a being in whom wisdom, power, goodness, love, mercy, and justice are blended to perfection. The excellence of his character demands our love, even if no other reason could be assigned. We admire the characters of great and good men whom we have never seen, and by whom we never expect to be benefitted, and should we not love God, whose character is the combination of every excellence?

3d. We should love God because of what he is to us. God is our creator. He has created us capable of great enjoyment, both physical and intellectual. We derive pleasure from the gratification of our senses, as in seeing, hearing, tasting, &c. We also derive pleasure from the exercise of our intellectual faculties. Now, we have before said that God was under no obligations to create us at all, much less to create us capable of such high enjoyment. Hence we conclude that if we had enjoyed the momentary gratification of but one of our senses, e. g. sight, we would have been under obligations to love our Creator as long as it could be remembered, and how much more should we love him for the momentary gratification of all our senses, and how inconceivably great are the obligations that we are under to love God, for the perpetual enjoyment of all our senses and mental faculties. God is, to us, Creator, Preserver, and Benefactor. We should love the Lord, then, because of the relations in which we stand to him. "Bless the Lord, O my soul! and forget not all his benefits!"

4th. A fourth reason why we should love the Lord is, in the language of the Apostle, "Because he first loved us." Had it not been that we desired the particular attention of the reader, we might have classed this under the 3d division of one subject. How, it may be asked, do we know that God loves us? We will pass by the evidences as displayed in the creation; for all Nature that declares the existence of God, evinces, also, his love. We will leave, also, the evidences as seen in the dispensations of Providence, and come at once to the gift of his Son. The love of God is displayed in every thing around us, so that the pious soul exclaims, "O how he loves;" but, as the stars of night all shine brightly until the morning, and then all hide themselves in the more glorious light of the sun, so all other evidences seem to sink almost into insignificance, when we get sight of this. What saith the word on this subject? "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life." The word *so* is very significant and implies that the love of God is very great. Paul, in his Espistle to the Romans, says, "He that spared not his own son, but delivered him up for us all, how shall he not, with him, also freely give us all things!" This implies that God could make no greater sacrifice than he has already made for his people. The apostle, John, says, "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." If any inquire why God loves us, we cannot tell. It is not for any excellence or goodness in man. He only loves because he will, and while God's love is disinterested, it is indescribably great.

"Could we with ink the ocean fill—
Was every man a scribe by trade—
Was every single stick a quill—
Was the whole earth of parchment made—
To write the love of God alone
Would drain the ocean dry:
Nor would the scroll contain the whole
Though stretched from sky to sky."

We have heard it said that "'Tis hard to love and not be loved again." Shall Jehovah love us, and shall we not love him in return? While it is so evidently the duty of man to love his Creator, it is a lamentable fact, that, in a carnal state, he does not love him. He cannot, for "the carnal mind is enmity against God." Love has been defined as a passion; but love to God is something more than a mere passion. It is a holy principle implanted within the soul by regeneration. Brethren, would you know whether you have been born again or not? Answer the question of Jesus, "Lovest thou me?" If you can answer this question affirmatively, you should be consistent, and turn your love into practice. An impracticable love is like faith without works, "dead, being alone."

1st. If we love the Lord we will love his people. In them is godliness, and this the Christian loves wherever found. He that loves God loves every thing that bears his name. How inconsistent for one that professes to love the Lord, to speak disrespectfully of his people! "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen." "Every one that loveth him that begat, loveth him also that is begotten of him."

2d. If we love God we will keep his commandments. Love is the fulfilling of the law, and if we love we will find obedience to be an easy task. Jesus says, "If ye love me keep my commandments." And again, "If ye love me, ye will keep my commandments." Obedience as naturally flows from love, as the stream from the fountain."

3d. If we love him, we will deny ourselves, and make sacrifices for the advancement of his kingdom on earth. We will give for the support of the ministry at home—to send laborers to the army, and to foreign lands where the nations know not God. We will not be satisfied with one sacrifice; but we will add sacrifice to sacrifice, and gift to gift. If we love as we should, we can appreciate the following sentiment:

"If I might make some slight reserve:—
I love my Lord with zeal so great,
That I should give him all."
Alas that some, who say they love,
Will always make some great reserve:—
They love their purse with zeal so great,
That they can give him none at all.

4th. If we love him we will delight in praying to him. As we cannot be contented without talking to our friends whom we love, so the Christian's sweetest moments should be those spent in prayer.

5th. If we love him we will rejoice in his happiness. When we love a fellow man we will sympathize with him in his afflictions and sorrows, and rejoice at his happiness in prosperity, and try to increase it. God needs no sympathy, nor can we increase his already perfect happiness, but we can rejoice in that which he possesses, and by all that we can do, endeavor to please Him. We can praise him and make melody in our hearts. O, that men would praise the Lord.

Speak ye, who best can tell, ye sons of light—
Angels—for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing. Ye in heaven,
On earth, join all ye creatures to extol
Him first, him last, him midst, and without end.

B. G. COVINGTON.

Constitution of the Pee Dee Baptist Association.

Adopted October 14, 1840.

Article 1. This Union of Churches shall be known by the name of the Pee Dee Baptist Association.

Art. 2. It shall be composed of delegates from the following Churches, viz: Pee Dee, Rocky River, Forks of Little River Bethlehem, M. C. Spring Hill, Cartlege's Creek, Bethel, M. C. Brown Creek, Saron, New Union, Dover, Davis' Creek, Bethel, R. C. Kendalls and Ebenezer.

Art. 3. The Churches shall be represented by any number of Delegates not exceeding three from each Church. These should be furnished with a short letter from the church, mentioning the names of the delegates, and the state of the church designed by the clerk, or the deacons, or some leading member.

Art. 4 The delegates, when convened, shall organize themselves into a deliberative body, by appointing a moderator and clerk. The moderator shall be appointed annually, by ballot. The clerk shall hold his office during pleasure, or good behavior, unless removed for the want of necessary qualifications.

Art. 5. Newly constituted churches, or churches dismissed from other Associations of the same faith and order, may be admitted into this Association on petition by messengers.

Art. 6. In the election of officers, the person receivig the largest number of votes, shall be declared duly elected. The Moderator and clerk shall perform the duties ordinarily devolving upon these officers, in well regulated deliberative bodies. The clerk shall preserve a regular file of the Minutes of the Association, and have it present at its meetings, from year to year, and upon a change of officers, the late clerk shall transfer the file to his successor. The clerk shall also act as treasurer of the Association; and shall receive for his services annually, a sum not exceeding ten, nor less than five dollars, out of the funds of this body; which sum shall be fixed on by the Association.

Art. 7. The Association shall not interfere with the rights of the churches of which it is composed. It shall regard them as independent bodies, in all matters of internal government; and shall act principally as an advising council, assuming no authority except what is expressly granted by the churches or plainly implied by the nature of this compact. It nevertheless claims authority over its own members—and the right to disown any church, which may violate the principles of this compact, or refuse to receive the advice or council of this body, by becoming heterodox in faith, or

disorderly in practice. It should therefore regard all the churches with a vigilant eye for good. Its principal object shall be, to promote the glory of God, by extending his kingdom on earth through preaching the gospel and encouraging other means subordinate to the same;—to cultivate union and fellowship with all the churches, and especially those united by this compact.

Art. 8. The association shall hold annual meetings, subject to such changes as convenience may from time to time dictate.

Art. 9. It shall have rules by which decorum shall be preserved during the time it shall be convened as a deliberative body.

Art. 10. This constitution may undergo alterations and amendments provided the amendments shall be proposed at an annual meeting—and not acted on until the next annual meeting thereafter,—and shall then be concurred in by two thirds of the delegates who may be present.

RULES OF DECORUM.

Rule 1. The moderator shall fill the chair, and keep good order in the association. He shall open and close the same by singing and prayer, or call on some other person to perform that service.

2. He shall invite corresponding messengers and ministerial helps, to seats in the association.

3. There shall be four standing committees appointed at the commencement of each annual meeting of the association viz:

A committee of Arrangement. A committee of Finance.

A committee on Associational letters. A committee on Sabbath School and Temperance Societies.

4. The Moderator shall appoint all committees with the sanction of the association. He shall state and put questions. He may state a question, sitting—but he shall rise to put it to a vote. He shall decide between conflicting claims. He should not speak in debate, except on important matters; and not then until others shall have had a fair opportunity of expressing their views, and then appoint some person to fill the chair. He may require motions to be presented in writing, whenever he may deem it necessary. He shall not vote in any case unless there should be a tie, or when his vote, if given in the minority, will make it a tie, and then the question shall be lost.

5. One person only shall speak at a time, who shall rise and address the moderator and confine himself to the subject in debate and avoid personal reflections.

6. A person while speaking, shall not be interrupted, unless called to order by the moderator, or some member present. A motion however, to postpone indefinitely, or to adjourn will always be in order.

7. No person shall speak more than twice on the same subject, (unless permitted to explain a matter of fact) without obtaining the consent of the association.

8. Any member may appeal from the decision of the chair upon a question of order; and it shall then be decided by the association.

9. No person shall abruptly absent himself from the association.

10. Any member who shall willingly and knowingly break any of these rules may be reproved as the Association may think proper.

11. The constitution and rules of decorum, shall be read at the opening of each meeting, unless ordered otherwise.

CHURCHES.	COUNTIES.	NAMES OF DELEGATES.	Baptized	By Letter	Restored	Dismissed	Expelled	Dead	White Males	White Females.	Colored	Total
Pee Dee	Anson	W. T. Williams, D. Ingram, B Sanders	15	1	1	2		4	25	58	38	121
Gum Spring	Do	*D. Dabbs, *S. Liles, M. Morton, *J. Knotts	17	1	1			2	16	51	9	76
Wadesborough	Do	A. E. Bennett, B. F. Sikes, W. F. Birmingham		1					8	8	4	20
Brown Creek	Do	W. H. Huntly, J. Barber, E. H. Winfield	30	2	1	1	2	2	35	58	51	144
Pleasant Grove (1)	Do	J. Allen. J. F. Watkins, James McBride	10			1	1	2	14	40	74	128
Piney Grove	Do	T. J. Polk, B. S. Boyd, B. K. Ponds	28				1	2	42	61	21	124
Spring Hill	Richmond	R. Monroe, A. S. McNeal	3		2	1			17	35	82	134
Saron	Do	Elder B. G. Covington, S. Townsend, W. M. Bostic	8			2	1		34	64	29	127
Cartledge's Creek	Do	*Solomon Bostic, A. Dockery	5						12	17	15	44
Forks of Little River	Montgomery	D. Wright, S. Haltom, *N. Jenkins, James Jordan							30	51	4	85
Bethel	Do	J. W. Dunn, I. M. Wilson, G. M. Ballard	4		1	2			27	48	26	101
New Union	Do	*N. Cook, W. M. Haywood, *T. C. Dunn, *J. M. Green, J. Bird.	7					2	24	56	4	184
Laurel Hill	Do	*M. M. Leach, *L. Simmons, *A. Wright		1	1		3	3	13	27	5	45
Blackwood's Chapel	Do	R. S. Townsend, *J. Luther, *A. W. Chambers						1	10	21	7	38
Mount Carmel	Do	*John Morris, *G. W. Freeman, *W. Crowder, *R. Morris		3		4		1	14	20		52
Hamer's Creek	Do	P. Frasier, C. Byrd, J. T. Townsend	12	4				3	15	22	12	49
Kendall's	Stanly	*W. W. Russell, B. Clayton, *S. S. Stone, Eld B. H. Carter	14	1				3				101
Pleasant Grove (2)	Do	I. Coley, H. Morton	3					2	18	31		49
Ebenezer	Do	T. Ingram, G. W. Calloway, *William Palmer	20		1			2	16	35	27	78
Liberty Hill	Do	Not Represented										
Silver Spring	Do	C. C. Foreman	5	1					9	9		18
Dover	Moore	*A. Davis, *L. Allen, R. M. Owen, Eld. E. L. Phillips	1	1		1		6	25	84	6	116
Mount Moriah	Robeson	No Delegations						1	10	28	15	53
											Total.	1787

*Absentees.

J. J. Alderman

MINUTES AND PROCEEDINGS

OF THE

FIFTY-FIRST ANNIVERSARY

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH

FORKS OF LITTLE RIVER CHURCH,

(MONTGOMERY COUNTY,)

OCTOBER 19, 20, 21, 1866.

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COMPILED BY ELDER W. M. BOSTICK.

WADESBORO', N. C.:
PRINTED AT THE ARGUS OFFICE.
1867.

MINUTES.

FORKS OF LITTLE RIVER, OCTOBER 19-21, 1866

The Association met at the time and place appointed. The Introductory Sermon was delivered by Elder W. M. Bostick, from Romans, viii, 1: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit."

Immediately after the Introductory Sermon the delegates assembled for business. Prayer by Elder J. Monroe.

Letters from the different Churches were read, and the names of delegates recorded.

Elder J. Monroe was unanimously elected Moderator, and Elder W. M. Bostick and Brother S. T. Usher, were appointed Clerks, *pro tem.*

The following committees were appointed:

To Arrange the Order of Preaching—M. M. Leach, W. Owen, with the Deacons of the Church.

Order of Business—Elder W. M. Bostick, H. Morton, with the Moderator.

On Church Letters—Elders Jordan, Baldwin and S. T. Usher.

Finance—M. M. Leach, C. J. Cook and J. B. Usher.

Upon invitation to visiting brethren, who were not delegates, to seats with us, Elders D. Wright and J. W. Dunn accepted.

Adjourned until early candle light. Prayer by Elder P. M. Baldwin.

NIGHT SESSION.—The Association met according to adjournment. Prayer by Elder B. G. Covington.

The Committee on the Order of Business report in part—report received and adopted.

The Corresponding Messengers appointed last year to visit Sister Associations, failed to report, except the following: Duncan Monroe and D. Monroe attended the Cape Fear, and J. T. Townsend attended the Welsh Neck Associations.

The Messengers appointed to attend the Baptist State Convention failed to attend.

Adjourned until Saturday morning, 9 o'clock. Prayer by Rev. H. Morton.

SATURDAY MORNING, 9 *o'clock.*

The Association met according to adjournment. Prayer by Elder Jas. Jordan.

Upon invitation to Corresponding Messengers from Sister Associations, Elders P. M. Baldwin and S. Gilmore, from Sandy Creek, accepted, and were cordially received.

Resolutions were offered by Elder W. M. Bostick in favor of the *Bibical Recorder* and other periodicals, and, after remarks by Elders Gilmore, Covington and others, were adopted and ordered to be appended to the Minutes.

Appointed the following brethren Corresponding Messengers to Sister Associations:

To the Moriah—Elders E. L. Davis and J. W. Davis.

To the Brown Creek—J. A. Barber, T. J. Polk and L. L. Polk.

To Liberty—Elder A. P. Stoker, H. Morton.

To the Cape Fear—R. McLean, A. McLean.

To the Welsh Neck—Elder W. M. Bostick, W. D. Townsend, D. McMillan, D. Johnson, D. W. Livingston and D. J. M. Johnson.

To the Cedar Creek—Moderator to write a letter.

To the Sandy Creek—Elders D. Wright, James Jordan.

To the Yadkin—Elder B. H. Carter, W. W. Russel.

Appointed Saturday before the first Sabbath in January, Saturday before the first Sabbath in April, Saturday before the first Sabbath in July, and Saturday before the first Sabbath in October, as days of fasting, humiliation and prayer to Almighty God, for the outpouring of the Holy Spirit upon the Churches composing this Association.

Pledges were made by the different Churches in behalf of the Wadesboro' Church, to aid them in the support of their pastor, to the amount of $37. More expected by the end of the year.

The next meeting of the Association was appointed to be held with the Gum Spring Church, Anson county, to commence Friday before the third Sabbath in October, 1867.

Elder Jas. Jordan to preach the Introductory Sermon; Elder B. G. Covington, Alternate.

Elder J. Monroe to preach the Missionary Sermon, and Elder J. B. Richardson his Alternate.

The Circular prepared by D. McNeill, was adopted and ordered to be appended to the Minutes.

The Committee on Finance report. Report received and the committee discharged.

Elder W. S. McDiarmid appointed to write the next Circular.

D. Johnson to write a report on the Baptist State Convention.

Elder B. G. Covington to write on Periodicals.

W. L. Wright to write on Temperance.

Elder W. M. Bostick unanimously elected Clerk for the next year.

The Association then took a recess for one hour.

Afternoon Session—2 *o'clock.*—The Association met according to adjournment. Prayer by Rev. H. Morton.

The Clerk was appointed to superintend the printing of the Minutes, and have for his services $10.

The committee to whom was referred the revision of the Constitution, not prepared to report, were continued, with instructions to make such amendments as they may in their judgment deem necessary to be made, and report to the next meeting of this Association.

It was resolved that Brother D. Johnson be requested to forward immediately to the Clerk the report prepared by himself on Temperance, and, in case of failure, the Clerk was ordered to prepare a report.

The committee on Sabbath Schools report. The report was received and ordered to be appended to the Minutes.

A vote of thanks was given to the church and neighborhood for their very kind and hospitable entertainment of the Association.

In the absence of Elder E. L. Davis, who was appointed last year to preach the Missionary Sermon, and Elder W. S. McDiarmid, his Alternate, also being absent, Elder S. Gilmore was appointed to preach the Missionary Sermon on Sabbath.

Adjourned to early candle light.

Night Session.—Association met according to adjournment. Prayer by Elder S. Gilmore.

Pledges were made by the different churches for the purpose of procuring the services of Elder B. H. Carter and Rev. H. Morton, to preach in the bounds of this Association as Missionaries, to the amount of $54.50. Spring Hill church pledges $10; New Union, $5; Blackwood's Chapel, $5; Gum Spring, $5; Silver Spring, $5; Mt. Carmel, $5; Cartledge's Creek, $5; Saron, $5; William Ballard, $2; Bethel, $5; Swift Island, $2.50.

Resolved, That we recommend Brethren B. H. Carter and H. Morton to labor as much as in their power as Missionaries, on the western borders of this Association; we pledging ourselves to sustain them by our prayers and means so far as the latter will be made

available, fifty-four dollars and fifty cents already being pledged; and that these Brethren be requested to report to this Association at its next meeting the fruits of their labors.

It was resolved that this Association most highly recommend to the Baptists of this Association, the Oxford Female College, under the care of Professor Mills, as an institution entirely worthy the patronage of all who may have daughters to educate. And we also recommend the Wake Forrest College worthy the patronage of the denomination.

Thus ended the Fifty-first Anniversary of the Pee Dee Baptist Association, held with the Forks of Little River church, Montgomery county, N. C.

J. MONROE, MODERATOR.

W. M. BOSTICK, *Clerk*.

SABBATH, *October* 21*st*, 9½ *o'clock*.

The services of this hour were introduced by a prayer meeting in behalf of the Churches composing this Association, at the close of which Elder J. W. Littleton preached from Psalms cxvi, 12: "What shall I render unto the Lord for all his benefits toward me." Followed by Elder S. Gilmore, who preached the Missionary Sermon from Exodus xxxii, 29: "Consecrate yourselves to-day to the Lord"—at the close of which a collection was taken up amounting to $29.20.

After an hour's intermission, Elder J. Monroe preached from Acts, "And when they opposed themselves and blasphemed, he shook his raiment and said unto them, your blood be upon your own head; I am clean."—Acts xviii, 6. "Wherefore I take you to record this day that I am pure from the blood of all men."—Acts xx, 26.

A LIST OF ORDAINED MINISTERS

E. L. Davis, Olive Branch, P. O.; B. G. Covington, Covington's P. O.; W M. Bostick, Little's Mills; E. L. Phillips, Fayetteville; D. Wright, Jas. Jordan, Troy; A. P. Stoker, Swift Island; A. E. Bennett, Ansonville; B. H. Carter, J. W. Littleton, W. Solomon, C. C. Foreman, Albemarle; J. Monroe, Montpelier; W. S. McDiarmid, Bostick's Mills; J. W. Dunn, Mount Gilead; L. B. Bennett, Wadesboro' J. W. Davis, Lanesboro'.

LICENTIATES.

J. A. Barber, J. Flake, Wadesboro'; J. Broadaway, B. K. Pond, Diamond Hill; A. G. Calloway, J. T. Griffin, H. Morton, and F. M. Allen, Albemarle; W. W. Russell, Kendall's Store; B. Sanders, Lilesville.

APPENDIX.

CIRCULAR LETTER.

BY D. M'NEILL.

Another year, with its teeming events, has passed away since this body last met in an associational capacity. To many in this once happy and prosperous land, it has been a year of sorrow and even of want. From affluence and abundance, many have been brought to penury. These are but minor evils, when compared with the loss of our young men, the pride and chivalry of the South. We miss their manly forms and voices in our social gatherings. Their places are vacant in our churches—our schools—by our firesides—"in seed time and harvest," and in all the year's busy scenes they have been missed, for they sleep by thousands in the narrow tomb. Yes, the truth is very apparent, we are a conquered people—a cruel invader has desolated our land; and it is equally apparent that we are a *chastened people*—chastened from the hand of God. "He chasteneth," says the Bible, "whom he loveth," and we know, too that He has often made the heathen and worshippers of Baal the instruments for the chastisement of his chosen people, Israel. But, it behooves us to enquire, how have we received this sore chastisement at his hand in meekness and humility, feeling that the "earth is His and the fullness thereof," and that "the Lord gave and He taketh away, and blessed be the name of the Lord," and, being mindful, too, that we should not judge

"The Lord by feeble sense,
But judge him by his grace,
Behind a frowning providence
He hides a smiling face."

Or, have we, in our secret hearts, received it with murmuring, obstinacy and rebellion?

If, in the first sense we have received it, it will doubtless prove a blessing, for

"Afflictions, though they *seem* severe,
Are oft in mercy sent,
They stopped the prodigal's career
And caused him to repent."

It would be an exhibition of the trusting confidence of little children ("and of such is the kingdom of Heaven") in their father, feeling that "He doeth all things well."

But if it has been received in the spirit of murmuring and rebellion, it may be that even a greater chastisement awaits us, "for," says the Psalmist, "He is our God; and we are the people of his pasture, and the sheep of his hand. To-day, if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my work."

For forty years was his wrath upon Israel, for their murmurings and repinings at His just dispensations. They had once been his chosen people—a favored race. They sinned against light and knowledge, and were given over to bondage. But

afterwards when their afflictions, became grievous, they were mercifully, and by mighty miracles, delivered from their oppressors. But their stubborn hearts were not yet subdued, for *in the sight* of God's protecting goodness—the fire by night and the cloud by day—they murmured against Him. They drew upon their own heads the displeasure of the most High, and many of them were not allowed to reach the glorious land of Cannaan. They were doomed to spend the remnant of their days in the bleak wilderness, uncheered by the Divine presence—by his miracles for their deliverance, and by the cheering light of His countenance and favor.

We, too, may have too much worshipped our goods and worldly substance. We were prosperous—no people was ever more so. But this very prosperity may have tended to estrange us from God—to feel less our dependence on Him, and to care more for the perishing vanities, which, at any moment, might take to themselves wings and fly away. Too high an estimate of these things—too much idolizing them would have a direct tendency to exclude devotional thoughts and to harden the heart, until we may even have grown by imperceptible degrees to defy God in our hearts from the abundance of our store—our gold and silver, our sons and daughters. Instead of thankfulness to "Him from whom cometh every good and perfect gift," we may have taken to ourselves all the honor of this acquisition. If so, no wonder their loss would cause murmuring and rebellion against Him from whom they came. And, in this view, what was intended to wean us from our earthly idols and call us back to our first love, would only prove a want of trust and confidence in Him—would only be raising a greater barrier between us and His favor, and leave us in the deplorable situation of sheep without a shepherd.

If we have thus acted, it need not be a matter of surprise that we are in a cold and lukewarm state—that there is a want of spiritual zeal everywhere manifest, and although our ministers may preach "Christ and him crucified" with an impassioned earnestness, as if "touched with a live coal from the altar," yet that sinners are not prostrating themselves in the depths of humility and crying "what shall we do to be saved"—for, though "Paul may plant and Apollos water, God only can give the increase." No wonder, if such be our thoughts, that we miss the light of his countenance and the glory of his presence. But if there be the semblance of such feelings in our hearts, oh! let us now, at once, "turn unto the Lord and he will have mercy, and to our God and he will abundantly pardon." Let us fear and reverence and love Him supremely, until with singleness of heart we can exclaim individually with the poet:

> "Do not I love Thee, oh my God! behold my heart and see,
> And turn each cursed idol out that dares to rival Thee."

It is my purpose, however feebly, to dwell briefly upon the subject—love to God, feeling that it is of the first importance. "No man," says a beautiful writer, "can think thoughts that are pregnant with the life and light of the higher world—no man can feel emotions that gladden his heart and make it thrill, as if Jehovah had sent a seraph to be the ministering priest at its altar, without love." How then can we become pure in heart and inspired in thought by the power of religion if love be not in it? Further than this, the subject of religion is the perfection of this sentiment—that subject is the love of God. There is something within that impels us to value love far more than anything else, and all things else together. Intellect is only glorious when it is sanctified by love. The pearls of knowledge are only valued when love keeps the casket in which they are deposited. Memory has no joy, and imagination no bliss where it is wanting. It is love that endears infancy and youth to our darkening memories, and casts its mild and mellow light before us, through all the dark valleys, even to the darkest spot of all—the grave. It is love that makes home

a better world than the world at large, and clusters so much blessedness within its bosom. It is love that hallows the resting places of the departed; it is love that binds our affections and faith to the skies. Nothing, in all the universe, among men or angels, is so poetic as love. And is not this the theme of religion? Summon the prophets from their graves and ask them the burthen of their utterances, and call upon martyred apostles for their message; go to the altars of antiquity, go to the Cross, and enquire the reason of a scene so new, so strange, so mysterious as the Incarnate Deity bearing our sorrows and sins? A voice, in which many voices are blended, will reply, "God is love." Had Jehovah wished to glorify his wisdom and power he could have done it by multiplying worlds. But no, love must be honored—a new altar must be raised and a new incense burn on it! The scene opens with a Saviour born, it closes with a Saviour's coronation at the right hand of the Majesty above. What, then, is so glorious as the love of God in redemption?

The most important command to man in the Bible, is the one enjoining love to God, and, as a consequence, good will to man. If we love God we will obey his commandments. If we love him, his yoke will be easy and his burthen light. If we love him we will love all his believing children, and, for the sake of Jesus, "who had not where to lay his head," yet spent his days in doing good to man, and even in the agonies of death prayed for those who were persecuting, reviling, spitting upon and piercing him, "Father, forgive them, for they know not what they do." For his sake, they will attempt to imitate his glorious example, and be patient and forgiving towards those who despitefully use them. They will bear with patience the afflictions, crosses and losses of this life. They will receive with submission the chastisements which may be sent from the hand of their righteous Judge, that at last they may receive the greater reward, and hear the glorious words, "These are they who have come through great tribulation, and have had their robes washed white in the blood of the Lamb."

The obligations we are under to love God are innumerable. He has made and fashioned man after his own likeness and image, breathed into him an immortal mind—intellect, reason, discernment—approximating to the angels of light. For man was made but a *little* lower than the angels. He also received dominion over all created beings upon earth, in the sea and air. But, far more important! after man's disobedience and fall, He saw the whole race of Adam

"Strangers, wandering from the fold of God,
And, to save them from danger, interposed his precious blood."

"God so loved the world, that he gave his only beloved son, that whosoever believeth on him might not perish but have everlasting life." His blood was offered *freely*, as an atonement for our sins, upon the accursed tree. "He first loved us," and that, too, while strangers, enemies and aliens from the commonwealth of Israel.

"Oh for such love let rocks and hills,
Their lasting silence break,
And all harmonious human tongues,
The Saviour's praises speak."

The Psalmist says, "Oh Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." No wonder the enraptured poet would exclaim:

"When all thy mercies, oh my God
My rising soul surveys,
Transported with the view *I'm lost*
In wonder, love and praise!"

Oh, that frail man could love, fear and reverence Him as he ought! That he could at all times feel in his heart that his Saviour is the "chief among ten thousand and the

one altogether lovely." That thus viewing God, he would attempt to be like him, and follow in his footsteps and live to his glory, esteeming it a greater privilege and blessing to be a "doorkeeper in the house of the Lord than to dwell in the tents of wickedness." And when he felt that he had wandered from the right path, had displeased his God, and caused him to shut out, for a little season, the light of his countenance, then to find no rest until, by constant supplication and earnest prayer, and by comparing his life with the requirements of the Bible, and humbly asking grace and help to live up to them—he would feel that he had a "new heart and clean spirit," and that he could plead with sincerity and truth:

"Return, oh, holy dove return!
Sweet messenger of rest,
I hate the sins that made thee mourn,
And drove thee from my breast."

And to the end that God might always be near him, relinquish every known sin, and "pant after righteousness as the hart after the waterbrooks"—esteeming the house and ordinances of God as David did when he exclaimed: "How amiable are thy tabernacles oh Lord of hosts: my soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Having an abiding love for all God's children, and being willing to die as the martyr for His truth: putting all his trust and confidence in the Lord, and obeying Him in all things. Could this be, then wars and bloodshed, revolutions and tumults among men, would be at an end. For that principle of love to the very source of all goodness, truth and justice, would cause men to shun the very approach of evil, in whatever form presented, as from contamination or pestilence; would cause each to do unto every other as he would be done by. Suppose the principle universal—that all were actuated by it—then would it not almost be a heaven upon earth!

God is merciful, therefore in adoration of him and his attributes, all men would be merciful. He is just, therefore all men would be just; he is true, therefore all men would be true; he is good, therefore all men would be good. Then, did men thus act and were all just, merciful, true and good, how could dissensions arise? Man would not unjustly trample upon his fellow man, nor would nation upon nation! Then might it be said "love and truth have met together, righteousness and peace have kissed each other." The millenium would indeed be upon us. Swords might at once be beaten into plowshares, and spears into pruning hooks, and the nations learn war no more! Then might man "worship his God beneath his own vine and fig tree, with none to molest or make him afraid." The whole earth would be a grand brotherhood. Peace, harmony, concord and love would encircle it in golden links, and all would be glorious as when the "morning stars first sang together." For, as it is, all nature smiles in beauty—the earth, the sky, the sea all show forth God's handiwork, and in fact

"*Every prospect pleases*,
And *only man* is vile."

He it is that makes earth a dark and bloody ground! Through all ages of the world, since the days of Cain, man has slaughtered his brothers, until their bones whiten upon every land and moulder in every sea! Of a truth,

"Man's inhumanity to man,
Makes countless thousands mourn."

Then, as the principle of *love to God* is not universal, true Christians must bear tribulations, losses, sorrows and persecutions, but whatever happens they should never let this spark of divinity grow dim in their hearts and souls—it should grow

brighter and brighter till the perfect day. "They should go on from strength to strength, for in Zion every one appeareth before God."

How beautiful the language of the sweet singer of Israel, "For the Lord shall comfort Zion. He shall comfort all her waste places, and he will make her wilderness like Eden and her desert like the garden of the Lord. The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads They shall obtain gladness and joy; and sorrow and mourning shall flee away."

REPORT ON TEMPERANCE.

Report after report, speech after speech, argument upon argument, have been published against that monster sin, intemperance. And yet, how painfully true, that at no age has that demon presented a bolder front than at the present. Is it not to be feared that taking a social glass is becoming a popular passion, and that public opinion begins to favor it? If so, is it not high time that the church should arouse; that the watchmen, whose duty it is to sound the alarm at the approach of danger, should wake up, and earnestly point ont to their dying fellow men the impending ruin? Remember, ye watchmen, on the walls of Zion, that if you fail to warn your people when they are threatened with a great calamity from which if they die, their blood will be required at your hands. It will not be attempted in this report to reason with the confirmed drunkard, for without the interposition of divine power, his case is hopeless. But suffer us to reason with him whom we consider tenfold more guilty, viz: the church member, who is, and always has been, a moderate drinker; who prides himself in his self-government, that he can take his morning and noon, as well as his social, glass with his friends, either at the muster ground, or at election, and yet live and die a sober man.

That there are a few who have this self-control will not be denied; they ought to remember, however, that they are exceptions to the general rule. Remember, too, that your example, as a consistent member of the church, will be followed by many others who have not your boasted firmness. In their honest purpose to live as you do, not having the control over their appetities that you have, they fall victims to intemperance, and their bodies fill drunkards' graves. But oh! startling truth, that no drunkard shall inherit the Kingdom of Heaven is now realized by their immortal spirits. And yet scores of others may, and likely will attempt, to copy after you, whose career will terminate in the same unhappy way, all lacking your self control. Remember, that at the great and terrible day of final accounts, all these unhappy spirits will meet you there and point to you as their prototype. Think you, oh friend! in the presence of that God who searches all hearts, that you can there rise and plead innocence, by again affirming that you were always a moderate drinker, yet always sober? Remember that you are commanded by the holy writ to taste not, handle not, touch not the unclean thing. Remember the woes denounced against him who putteth the bottle to his neighbor's mouth. But, if you heed none of these commands, for heaven's sake have a little of the self-denial of the great Apostle Paul as exhibited in the 8th chapter to the Corinthians, where he says, "wherefore if meat make my brother to offend I will eat no flesh while the world standeth."

It is not the confirmed drunkard, the inebriate, who wallows in the mire, that wields an influence in favor of the intoxicating bowl, but rather does his example uphold

and strengthen the great cause of Temperance. Hence the guilt of the moderate drinker.

May all the churches and members composing the Pee Dee Association, by their prayers and all other efforts, do all in their power to stay that current which carries ruin, death and desolation in its track. Respectfully submitted: D. JOHNSON.

PERIODICALS.

Resolved, That we recommend the *Biblical Recorder* as an able and well conducted periodical, under the care of Elder J. D. Hufham and Professor Wingate, of Wake Forrest College. Price, $4.00 per annum.

Resolved, That we also recommend the *Religious Herald*, published at Richmond, Va., and the *Child's Delight*, published at Rome, Ga.

Resolved, That we request the pastors of the different churches to press the claims of the above named periodicals, especially the *Biblical Recorder*.

REPORT OF THE COMMITTEE ON CHURCH LETTERS.

Mount Olive, Gum Spring, Hamer's Creek, Pleasant Grove, (1,) Swift Island, Silver Spring, Bethel, Pleasant Grove, (2,) New Union and Ebenezer, report revivals of religion. Other churches report nothing of interest, but ask an interest in our prayers.

We recommend that half an hour be spent Sabbath morning by this Association, in prayer for a revival of religion in the bounds of the Association and elsewhere.

S. T. USHER, *Chairman*.

NOTE.—Owing to the failure on the part of the writers of the various reports to send in the same, which were ordered to be appended to the Minutes, the publication of the Minutes have been kept back unusually late; and there being no certainty that they will ever come to hand they are compelled to go to press without them. The Compiler has made every effort practicable to procure them but has so far failed.

W. M. BOSTICK.

CHURCHES, PASTORS, &c.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICE.
Pee Dee	J. Monroe	W. T. Williams	Lilesville.
Gum Spring	J. B. Richardson	W. H. Dabbs	Lilesville.
Swift Island	A. P. Stoker	C. C. Hilliard	Swift Island.
Liberty Hill	J. W. Dunn	E. Laton	Albemarle.
Ebenezer	D. McLester	J. W. Littleton	Albemarle.
Laurel Hill	J. Jordan	M. M. Leach	Troy.
Spring Hill	J. Monroe	R. Monroe	Montpelier.
Forks of Little River	J. Jordan	W. L. Wright	Troy.
New Union	J. Jordan	T. C. Dunn	Mount Gilead
Mount Olive		C. F. Dunn	Albemarle.
Mount Carmel	A. P. Stoker	L. Cook	Troy.
Pleasant Grove (2)	C. C. Foreman	A. McLester	Albemarle.
Wadesborough	J. B. Richardson	W. F. Birmingham	Wadesborough
Blackwood's Chapel	W. M. Bostick	J. Luther	Pekin.
Dover	J. Jordan	L. Allen	Caledonia.
Hamer's Creek	W. M. Bostick	W. M. Richardson	Mount Gilead.
Bethel	J. W. Dunn	G. Ballard	Mount Gilead.
Kendall's	C. W. Besant	W. W. Russel	Kendall's.
Cartledge's Creek	J. Monroe	A. Dockery	Dockery's Store.
Silver Spring	A. E. Bennett	F. M. Wilthoit	Albemarle.
Mount Moriah	J. Monroe	R. McLean	Alfordsville.
Aaron	W. S. McDiarmid	A. Covington	Bostick's Mills.
Pleasant Grove (1)	J. B. Richardson	Jas. McBride	Pee Dee.

CHURCHES.	COUNTIES.	NAMES OF DELEGATES.	Baptised	Rec'd by Letter	Restored	Expelled	Dismissed	Dead	White Males	White Females.	Colored	Total	For Minutes
Pee Dee	Anson	Not represented											—
Gum Spring	Do	R. S. Morton, R. H. Barnawell, Jas. C. Henry	12		1	2			32	76	15	123	$2 50
Wadesborough	Do	*J.B.Richardson,*W.F Birmingham,*A.E.Bennett,				1			8	7	4	19	1 00
Brown Creek	Do	Not represented											—
Pleasant Grove (1)	Do	Jas. T. Porter, J. McRae, *Jas. McBride,	5	1		3		1	24	53	51	128	3 90
Piney Grove	Do	W. T. Steen	5				4		48	58	20	136	2 00
Spring Hill	Richmond	J. Monroe, *W. S. McDiarmid, *D. McNeill						2	15	35	60	111	2 00
Saron	Do	*J. B. Capel, B. G. Covington, J. B. Usher	3	1		1			28	60	41	129	3 00
Cartledge's Creek	Do	*A. Dockery, T. Bostick	1	1					12	16	15	43	2 00
Forks of Little River	Montgomery	Jas Jordan, D. W. Cochran, J. Suggs, Jr	4			2		2	25	57	6	88	2 50
Bethel	Do	E. T. B. Livingston, S. Ballard, *R. S. Williams,	4			1	15	1	24	47	35	110	2 20
New Union	Do	D. A. Boyd, C. J. Cook, J. F. Crowder		1	1				22	55	3	80	3 00
Laurel Hill	Do	E. A. Wright, A. Wright, M. M. Leach	18	2			1	2	8	33	23	64	2 00
Blackwood's Chapel	Do	W. M. Bostick, S. T. Usher		2			2		9	23	9	41	2 50
Mount Carmel	Do	N. Jenkins, W. Morris		3	1	6		1	16	49		65	65
Hamer's Creek	Do	P. Frazier, Wm. Ballard	5	10		4	2		21	28	13	62	2 00
Swift Island	Do	A. P. Stoker, C. C. Hilliard, Jas Campbell	2	3		2			8	10	11	29	3 15
Kendall's	Stanly	*W. W. Russell, *B. H. Carter, *S. S. Stone,	22	1	1	4	1		19	51	9	79	—
Pleasant Grove (2)	Do	J. M. Barber, D. Burroughs	11	1		1			18	41		59	60
Ebenezer	Do	*A. G. Calloway, J. R. Littleton, G. W. Calloway	42		1	5			26	54	36	121	3 55
Liberty Hill	Do	Wm. Solomon, *S. Solomon, *J. Marks,				2		1	5	10		15	—
Silver Springs	Do	J. Tyson, F. Foreman, M. A. Reap	20	5			1		18	27		45	2 30
Mount Olive	Do	H. Morton, J. R. Russell, J. W. Huneycut	13		1	4		1	22	48		72	2 30
Dover	Moore	S. T. Allen, W. B. Owen, Wm. Allen	5			4	7	2	30	95	6	131	3 00
Mount Moriah	Robeson	Represented by Letter		1					12	26	14	52	1 00
		By B. Carter, for Minutes											2 25
		* Absent											49 40

15

371

Old Records

PROCEEDINGS.

Gum Spring Church, October 18, 1867.

The Association met at the time and place appointed.

Elder James Jordan who was appointed last year to preach the Introductory Sermon, being absent and Elder B. G. Covington, his alternate, being also absent, that part of our usual services was dispensed with.

The Association was opened with prayer by Elder J. Monroe.

The Letters from the different churches were read, and names of delegates recorded.

The Association then took recess of half an hour.

Afternoon Session.

Prayer by J. Broadaway.

Election was then held for Moderator and Clerk, which resulted in the election of Elder J. Monroe, Moderator, and T. J. Polk, Clerk for the next year.

The following committees were then appointed:

To Arrange the Order of Preaching.—The Deacons and Clerk of the church with their pastor, Elder B. Sanders.

Order of Business.—Elder W. M. Bostick, W. S. McDiarmid and S. S. Stone.

On Church Letters.—S. T. Usher, W. H. H. Lawhorn and A. B. Covington.

Finance.—J. Broadaway and W. T. Williams.

Invitation given to corresponding messengers from sister Associations to seats with us. Elder S. J. Fincher and bro. J. D Green from the Brown Creek Association presented themselves and were cordially received. Also a letter and package of Minutes from the Cedar Creek, and a package of Minutes from the Cape Fear, all cordially received.

Invitation given to visiting brethren and delegates to seats with us, Elder H. Morton and B. H. Carter, accepted.

Adjourned to 10 o clock, Saturday morning.

SATURDAY MORNING.

The Association met according to adjournment. Prayer by Elder W. S. McDiarmid.

Called on correspondents to sister Associations to report: Elder W. M. Bostick, D. Johnson and J. M. Johnson attended the Welsh Neck. Corresponding letter sent to the Cedar Creek. No further report.

The committee on the Order of Business reported, report received and committee discharged.

The Messengers appointed to attend the Baptist State Convention were called on to report. Elder B. P. Covington attended and wa recognized as a delegate.

The committee on Church Letters reported; report received and committee discharged, and as there was reported to be a difficulty with the Kendall's church and the Ebenezer church, praying the aid of the Association; a committee was appointed to investigate the difficulty and report to this meeting.

There were also petitions from Mount Olive and Pleasant Grove, Sampson county, for Letters of dismission, to constitute a new Association to be known as the Rocky River Association, their petitions were granted, and letters furnished.

Called for the report on the Baptist State Convention. Bro. D. Johnson who was appointed to write, reported by Elder J. Monroe, that owing to afflictions, he could not discharge that duty. On motion, he was unanimously excused.

The report on Temperance was read, and after remarks from different brethre , urging each and all to do all they can to put down this great and mighty evil, it was received, and ordered to appear in the Minutes.

Took a recess of half an hour.

AFTERNOON SESSION.

Prayer by Elder S. J. Fincher.

The report on Periodicals was read, received, and ordered to appear in the Minutes. [Report not received—PRINTER.]

The report on the revision of the Constitution, read, adopted, and ordered to be appended to the Minutes. To be acted upon at the next meeting of the Association—which reads thus.

The committee to whom was referred the revision of the Constitution of this Association, respectfully submit the following:

We recommend the following as the 2nd Article: That this body shall be composed of delegates chosen by the churches connected with it, each church being entitled to three delegates.

We recommend that the 4th Article be as follows: The delegates when convened shall organize themselves into a deliberative body by appointing a Moderator, Clerk and Treasurer, the said officers to be elected either by ballot or otherwise, at the discretion of the Association

The Moderator being appointed last year to preach the Missionary Sermon, requested that he be released, and Elder E. L. Davis be appointed in his place, the request was granted.

Appointed the next meeting of the Association to be held with the Laurel Hill church, Montgomery county, commencing Friday before the fourth Sabbath in September, at 10 o'clock.

Adjourned to 10 o'clock, Monday morning.

SABBATH.

The delegates and congregation met at 10 o'clock, in a prayer-meeting. At 11 o'clock, Elder E. L. Davis preached the Missionary Sermon from the 1st Cor. 9th chapter, 14th verse, in connection with 2nd Cor. 8th chapter, 9th verse. Elder S. J. Fincher, in the afternoon, preached from Matthew 14th chapter, 9th verse. The congregation was very large and orderly throughout the day, and the word was preached with unusual power and effect. At the close of the Missionary Sermon, a collection was taken up, amounting to $15 00.

Monday Morning, October 21.

Prayer by J. Broadaway.

Called for the reading of the Circular Letter, read, received and ordered to appear in the Minutes.

The following resolutions were then unanimously adopted:

1. *Resolved*, That in view of the great destitution within our bounds, both white and black, and the importance of missionary effort, a committee of five brethren be appointed as a Missionary Board; that they organize during the present session of the Association, by the election of a President and Corresponding Secretary, and take steps at the earliest practicable day to supply as far as may be, the preaching of the word to the destitute.

2. *Resolved*, That the Treasurer of the Association be instructed to turn over to the Corresponding Secretary of the Board, when organized, any funds in his hands contributed for Missionary purposes.

3. *Resolved*, That the following brethren shall compose the Missionary Board, viz: Elder J. Monroe, T. J. Polk, S. T. Usher, Wm. Ballard and Elder W. M. Bostick.

4. *Resolved*, That pastors having charge of churches within our bounds, be earnestly requested to take up quarterly collections in their congregations, and forward the amounts they may be able to raise, to the Corresponding Secretary of this board to be used for Home Missions.

The following personal pledges were made for Home Missions: Elder A. E. Bennett, $30.; Elder J. Monroe, $20.; Elder W. S. McDiarmid, $10.; K. M. Owen, $10.; C. C. Foreman, $10.; T. J. Polk, $10.; Dixon Ingram, $5.: B. Sanders, $5.; S. S. Stone, $5.; D. Wright, $5.; S. T. Usher, $5.; S. T. Allen, $5.; Elder W. M. Bostick, $5.; W. W. Russell, $5.; J. Broadaway, $5.; J. Notts, $5.; W. T. Williams, $5.; Elder B. H. Carter, $10.; J. D. Haywood, $3.; W. L. Wright, $2.--Total, $160.

Called upon the brethren who were appointed last year to ride as missionaries to report; report received, and ordered to appear in the Minutes. See appendix.

Appointed the following brethren corresponding Messengers to sister Associations:

To the Moriah—Elder A. E. Bennett and E. L. Davis.

To the Brown Creek—T. J. Polk, J. Broadaway, B. S. Boyd, J. A. Polk, F. Birmingham and Elder B. Sanders.

To Liberty—Elder W. M. Bostick, S. S. Stone, W. W. Russell, S. T. Usher and Elder H. Morton.

To the Welsh Neck—Letter.

To the Cedar Creek—W. L. Wright, K. M. Owen.

To the Yadkin—S. D. Man, Elder C. C. Foreman.

The following committees were then appointed to write:

On Communion—Elder W. S. McDiarmid.

On Ministerial Support—Elder W. S. McDiarmid.

On Ministerial Education—Elder J. Monroe.

The committee to whom the difficulty at Kendall's and Ebenezer churches was referred, reported, report received and committee discharged. Report as follows:

The committee to whom was referred the overture from the church at Kendall's, have patiently investigated the matter, and from all the information we have been able to obtain, are of opinion that in consideration of the irregularity and inconsistency of the acts of the church at Kendall's, in reference to the matter complained of, the only practicable solution of the difficulty will be found in rescinding these acts, and placing the whole matter where it was before the application of members for leave to constitute an independent church at Prospect.

We recommend to the church at Kendall's to take the matter into impartial and prayerful consideration, and if in their judgment the cause of Christ be not in peril, that they grant the application of the petitioners.

W. M. BOSTICK, CHAIRMAN.

The following resolutions were then adopted:

WHEREAS, Many of our churches are falling into the habit of neglecting the old custom of quarterly communion, this neglect in an important ordinance of God's house, is depriving themselves of one of the most valuable means of grace.

1. *Resolved*, That our churches be earnestly entreated to return to the old paths and celebrate the sacrament of the Lord's supper once in three months.

2. *Resolved*, That our churches be earnestly advised to organize and maintain weekly prayer-meetings either at the churches or from house to house.

3. *Resolved*, That our churches be advised to hold regular meetings on Saturday preceding their monthly meeting, and to bind all their members to attend.

It was ordered that the Clerk superintend the printing of the Minutes, and have for his services $ 0 00.

A resolution adopted as to Sabbath Schools.

Resolved, That we urge upon the churches the necessity and importance of well conducted Sabbath Schools wherein all the doctrines of the Bible are taught.

Resolutions as to Church Letters and their Delegates.

1. *Resolved*, That the churches be more cautious in making out their Statistical Tables, and give all the changes that may have been made the past year, and condense the whole in as small report as is practicable.

2. *Resolved*, That the churches send up a full delegation, and instruct them to remain until the business of the Association is gotten through with, as it is very desirable that all the delegates should be present at the transaction of any business of the Association.

Resolved, That the thanks of this body are due, and are hereby tendered to the members of Gum Spring, and to the community in general, for the hospitable manner in which they have entertained the members of the Association; and to the Moderator and Clerk for the efficient manner in which they have discharged their duties.

Thus ended the Fifty-second Anniversary of the Pee Dee Baptist Association held with the Gum Spring church, Anson county, N. C. The delegates engaged in singing a hymn, during which they extended to each other the parting hand, and they felt it was good for brethren to dwell together in unity. Prayer by Elder E. L. Davis.

J. MONROE, Moderator,

T. J. Polk, *Clerk.*

Note —The Board of Missions met after the Association adjourned, and organized by electing Elder J. Monroe President, and Elder W. M. Bostick, Secretary.

ORDAINED MINISTERS.

E. L. Davis,	Olive Branch, P. O,
B G. Covington,	Covington's P. O.,
W. M. Bostick,	Littles Mills,
D. Wright,	Troy,
James Jordan,	"
A. P. Stokes,	Swift Island,
A. E. Bennett,	Ansonville,
B. H. Carter,	Albermale,
J. W. Littleton,	"
W. Solomon,	"
C. C. Foreman,	"
J. Monroe,	Shoe Heel,
W S. McDiarmid,	Bosticks Mills,
J. W. Dunn,	Mount Gilead,
L. B. Bennett,	Wadesboro',
B. Sanders,	Lilesville,
J. W. Davis,	Lanesboro',
W. W. Russell,	Albemarle,
H. Morton,	"

LICENTIATES.

J. A. Barber,	Wadesboro',
J. W. Flake,	"
J. Broadaway,	Diamond Hill,
B. K. Ponds,	" "
A. C. Caloway,	Albemarle,
J. T. Griffin,	"
A. Hill,	"
F. M. Allen,	"

APPENDIX.

CIRCULAR LETTER.

The cause of Christ is dear to every christian heart. He who feels no concern for the prosperity of Zion—for the advancement of the interests of our Redeemer's kingdom—has great reason to fear that he is yet a stranger to the influences of that religion whose essence is love, and which embraces in its broad grasp, a perishing, dying world.

The ultimate end of all the operations of God's providence, is the salvation of lost and perishing sinners; and He has honored His people in making them co-workers with Him, in the accomplishment of His gracious purposes. He hath chosen to make us the subjects of His sovereign grace, in order that we may be instrumental, in the salvation of others. He hath said to each of us, "Go work in my vineyard;" and having abundantly supplied us with everything necessary to our success, he holds us responsible, for the manner in which we employ these means, and the zeal and dilligence, with which we devote ourselves to the glorious work.

A principal means with which God hath blessed His church, for the promotion of His glory, in the fulfilment of His merciful and gracious designs, towards a fallen and guilty race, is the preaching of the word. It is mainly through the "foolishness of preaching," that the church of Christ is to be built up, and His kingdom extended, until He shall have "the heathen for an inheritance, and the uttermost parts of the earth for a possession."

A pertinent question then, at the present time, is, How can we best promote the efficiency of the ministry?

I Ministers should be men of earnest and consistent piety, whose holy walk and upright conversation, will illustrate the purity and excellence of that religion which is "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy"—men who could say to their congregations, in the language of the great apostle, "Be ye followers of me, even as I am of Christ."

II. They should, if possible, have the advantage of a liberal education. They should be able. not only to present, in an intelligent manner, the plain truths of the gospel, and to exhort to christian duty and practical godliness, but by a skilful use of the most powerful weapons of the polemic armory, to "convince the gainsayers," and successfully to defend the doctrines of the church.

III. They should receive such pecuniary support from the churches, as would relieve them from secular cares, or at least, from secular employments. It is the declared will of God, that "they who preach the gospel shall live of the gospel;" and while we disregard this requirement, we may expect Him to withhold, in a measure at least, His blessing. It is clear that a man who is compelled to devote the whole, or even any considerable portion of his time to secular pursuits, cannot "do the work of the ministry," the magnitude of which caused an apostle to tremble, and to exclaim, "Who is sufficient for these things!"

IV. Every church should have its own pastor settled among them. Public preaching is but a small part of the duty of a pastor; and that church which is satisfied to receive but an occasional visit from him who under God, has the care of their souls, can reasonably hope to receive but little benefit from his labors. It is indeed, matter of surprise, that any charistian community should be so destitute of all proper conceptions of their spiritual wants, and so blind to the interests of the church, as to be satisfied with such an arrangement.

"Brethren, *think* on these things."

W. S. McDIARMID.

REPORT ON TEMPERANCE.

This is not a subject of minor importance. Especially at the present day is it important, because upon it, greatly depends the happiness and prosperity of our country. Many strong and bold efforts have been made in behalf of temperance, and it seems they have availed but little. But we should never despair in a good cause, for if these efforts had not been made, it is reasonable to suppose our country would have been cursed to a much greater extent with intemperance than it is. We should then be encouraged, for if we cannot abolish intemperance, we should do all in that direction we can. We look upon intemperance as the crying sin of the land: as one among the chief, if not the chiefest; for this reason, when a man by the use of spirituous liquor becomes intoxicated, he is then apt to commit all kinds of sinful deeds. It is like the door to a large apartment and the keys of the inner rooms hanging inside the first door. Mankind are intemperate in various ways, but we

consider intemperance by the use of ardent spirits the worst, because it is the door of admittance, or rather an incentive to those other species of intemperance; therefore to that species we direct our attention It disqualifies man for the performance of anything that tends towards goodness In fact nothing that is good or great can be accomplished without the aid of temperance. Intemperance makes it victim a pest to all good society It renders the temper irritable, inflames the angry passions over mere trifles, which if his reasoning faculties were not impaired by intemperance would be passed by unnoticed. It is a great thief of time, also a great auxiliary to procrastination. The acknowledged thief of time; it not only brings wretchedness and misery, and as the Scriptures say, poverty upon its victim, but spreads its fatal effects upon all associates, friends and relatives. It destroys the mind, kills the body and holy writ says it cuts off the soul from heaven. Hard by the side of self murder, yes, and it is a worse sin, because persons who commit suicide, do it very often from intemperance.

Intemperance is an auxiliary in carrying two-thirds of the men to the prison, and to the asylum. We do not hesitate in saying it has done much to shorten the life of mankind, from a very long life, down to one comparatively short. God made man, placed him on the earth, gave him all things thereon for his benefit and happiness and to sustain animal life, gave him the power of reason and self government to restrain his appetite, and if he does not exercise these powers, all can see how closely the penalty follows. It is a dangerous evil, because it does not appear so when first indulged, nor are its evils seen, until it has its victim in a state of subjection. As the love for the taste of spirituous liquors increases, so the powers of restraint, self government and reason decrease in equal ratio. It is a dangerous evil, because it takes man in a great measure, from under the fear of God; deprives conscience of its bearing; shuts out reason, turns a man over to follow his vicious appetites and the direction of Satan. But why should we speak of the evils of intemperance or the blessings of temperance? Every day's observation proves the evils of intemperance, and the fact that God constructed man to be temperate is sufficient on that point.

A few words to the youthful intemperate Beware of the invitation to partake of the so-called social glass; we speak to you because we think it almost useless to say anything to the gray-haired drunkard, whose mind is so impaired by intemperance, that he cannot heed reason.—Stop before you reach that dreadful state, while in health, while you have the glorious blessing of a sane mind, before you are forsaken by friends, before you lose your character, which would take almost a life-

time to recover, and before you fall into gloom and despondency, from which you can never return. Stop now, don't procrastinate; if you do, your hopes extinguished. The so-called social glass, look at the deception of that name, a fair name given to the most destructive enemy ever known to mankind. Don't try to console yourself with the idea that there are men who have always been temperate drinkers; only one in a hundred escapes becoming a drunkard. Temperate drinkers, you it is, that will come to judgment with your garments stained with the blood of many of your fellow beings. But worse yet is the church member who calls himself the temperate drinker, uses the article for medicine, and dangerous medicine it is, and generally requires too much. How often in reasoning with the drunkard does he point you to your brother, and thereby try to sustain his course. See then your influence, cast against the church and your own profession. Let such stumbling blocks be removed. But a feeble report once a year, will not stop intemperance, let every christian and philanthropist lay hold upon the great work, there it something to stimulate us to work, judging the future by the past, and the present. Seeing the misery of intemperance now, if the strong and prevailing tendency of the youth to intemperance be not stopped, the future is without promise.

Then let us by our earnest prayers, by our total abstenence from intemperance, by speaking against it boldly on all proper occasions, and by every exertion and effort within our power, do all we can to check the velocity of that wheel which is destined to grind our country to utter ruin.

Respectfully submitted,

W. L. WRIGHT.

Resolved, That the Delegates and Ministers of this Association, will do all they can to put down intempeance.

REPORT OF COMMITTEE ON CHURCH LETTERS.

Revivals of considerable interest are reported by Bethel, Silver Spring, Forks of Little River, Ebenezer, Cartledge's Creek, and New Union; but other churches report nothing of interest, but complain of coldness and ask an interest in the prayers of the Association.

Pleasant Grove, and Mt. Olive ask letters of dismission, for the purpose of entering into a new organization to be called the Rocky River Association. Kendall's complains of a want of christian unity among themselves, and grievances caused by the action of Ebenezer church.

She asks that a committee be appointed by the Association to investigate, and if possible, reconcile these differences.

W. H. H. LAWHORN, *Chairman.*

REPORT ON HOME MISSIONS.

We, the undersigned, having been appointed at our last annual meeting of the Association to preach as much as circumstances would admit of, in the Northwestern borders of the Pee Dee Association and to report to this meeting, beg leave to submit the following:

We have labored the greater part of our time this year, and to the best advantage we knew how. We have endeavored to cry aloud and spare not, and the effects thereof we believe have been good to the gathering up of the sheep in the mountains and to the awakening of many perishing sinners and leading them to believe in a crucified and risen Savior. Our ears often have been saluted with the good news that the dead is alive and the lost is found. The results of our labors are as follows, viz: Travelled 1180 miles, preached 173 sermons, and baptized 128 persons, constituted three churches, with the fourth in readiness for a constitution. Names and members are as follows: Mount Zion, 52 members; Corinth, 20 members; Prospect, 51 members; New Hope, 24 members. With other places, where we trust the good seed have been sown. Owing to the hard times and scarcity of money, we have said but little about the support of the ministry. We have received only $2.05 in cash. We feel greatly encouraged in Missionary operations. Hoping that all will arouse to a sense of their duty in this matter, we would exhort the churches to do all they can, give of the means that God has given them, to loose the hands of the watchmen that the Little Rock that was hewn out of the mountain without hands may continue to roll until the whole earth shall be evangelized by the Gospel.

Respectfully submitted,

B. F. CARTER,
H. MORTON, } Miss.

REPORT OF THE COMMITTEE OF FINANCE.

Churches.	Minutes.	Home Missions.
Pee Dee	$1 50	
Gum Spring,	1 95	$6 00
Liberty Hill,		
Ebenezer,	2 10	
Laurel Hill,	2 00	
Spring Hill,	3 50	
Forks of Little River,	2 50	
New Union,	2 00	
Mount Olive,	1 60	
Mount Carmel,	1 55	
Pleasant Grove (2)	2 00	
Wadesboro'	1 50	
Blackwood's Chapel,	2 00	5 00
Dover,	3 00	
Hamer's Creek,	3 00	
Bethel,	2 50	2 00
Kendall's,	2 00	
Cartledge's Creek,	2 50	5 00
Silver Spring,	2 00	5 00
Mt. Moriah,	2 00	2 00
Sharon,	3 00	2 80
Pleasant Grove, (1)	2 00	
Perry Grove,	2 00	
Brown Creek,	2 00	
	$50 20	$27 80
Foreign Missions,		7 00
Education,		2 00
Collection on Sabbath,		15 00
		$51 80
Paid to the church at Wadesboro' $20 00		
Paid to the Missionaries, B. H. Carter and H. Morton,		32 80
Turned over to the Secretary of Board of Missions,		$19 00

T. J. POLK, TREASURER.

CHURCHES, PASTORS, &c.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.
Pe Dee,	S. J. Fincher,	W. T. Williams,	Lilesville,
Gum Spring,		W. H. Dabbs,	Lilesville,
Wadesboro',		F. Birmingham,	Wadesboro,
Brown Creek,	S. P. Morton,	J. A. Barber,	"
Pleasant Grove, (1)	L. B. Bennett,	J. McBride,	"
Piny Grove,	E. L. Davis,	T. J. Polk,	"
Spring Hill,	J. Monroe,	R. Monroe,	Shoe Heel,
Sharon,	J. Monroe,	A. Covington,	Bostick's Mills,
Cartledge's Creek,	S. Gilmore,	A. Dockery,	Dockery's Store
Forks of Little River,	E. Crutchfield,	W. L. Wright,	Troy,
Bethel,	W. M. Bostick,	G. Ballard,	Mt. Gilead,
New Union,	J. Jordan,	T C. Dunn,	Troy,
Laurel Hill,	J. Jordan,	W. W. Leach,	Troy,
Blackwood's Chapel,	W. M. Bostick,	J. Luther,	Pekin,
Mount Carmel,	J. W. Littleton,	L. Cook,	Troy,
Hamer's Creek,	W. M. Bostick,	W. M. Richardson,	Mt. Gilead,
Swift Island,		C. C. Hilliard,	Swift Island,
Kendall's,	D. Wright,	S. S. Stone,	Albemarle,
Pleasant Grove, (2)	C. C. Foreman,	A McLester,	"
Ebenezer,	J. W. Littleton,	J. D. McLester,	"
Liberty Hill,		E. Laton,	"
Silver Spring,	G. O. Wilkoit,	W. H. Mabra,	Norwood,
Mount Olive,	J. W Littleton,	J. W. Honeycutt,	Albemarle,
Dover,	J. Jordan,	L. Allen,	Troy,
Mount Moriah,	P. C. Conely,	R. McLane,	Alfordsville,

STATISTICAL TABLE.

CHURCHES.	COUNTIES	NAMES OF DELEGATES.	Baptised.	Rec by let	Restored.	Expelled.	Dismissed	Dead.	W. Males.	W Fem ls	Colored.	Total.
Pee Dee,	Anson,	B. Sanders, *J. D. Liles, W. T. Williams,				2		5	21	49	1	81
Gum Spring,	"	John Notts, David Dabbs, *Henry Hale,					2	1	24	70	15	109
Wadesboro,	"	A. E. Burnett, F. Burmingham,							8	7	4	19
Brown Creek,	"	John Broadaway, *J. M. Flake, *J. A. Barber,	6		1	9	6	1	18	56	47	121
Pleasant Grove, [1]	"	Joseph Allen, James Porter, W. Bird,				1		3	23	50	51	124
Piney Grove,	"	T. J. Polk, J. A. Polk, *J. M. Williams,		2		3	1	2	33	43	20	96
Spring Hill,	Richmond,	J. Monroe, W. S. McDiarmid, *J. M. Johnson,		3				1	16	37	60	113
Sharon,	"	J. B. Chappell, A. B. Covington, W. B. Covington,	2	2			6	1	21	51	30	102
Cartledge's Creek,	"	W. H. H. Lawhorn, *J. B. Covington, Thos. Covington,	3	7		1			21	27	32	80
Forks of Little River,	"	*J Jordan, D. Wright, W. L Wright,	7	2	1	3	3		24	62	6	92
Bethel,	"	*W. Haywood, R. S. Williams, J. R. Dunn,	4	1				1	20	43	33	96
New Union,	"	J. D. Hill, C. Macon, *E. Parker,	12			1		1	24	44	3	71
Laurel Hill,	"	*A. Wright, E. A. Wright, *A. Martin,	8			2			11	38	19	68
Blackwoods Chapel,	"	W. M. Bostick, S. T. Usher, *J. Luther,							9	23	9	41
Mount Carmel,	"	S. Morris, *W. Morris, *N. Jenkins,	1	1		19			13	33		46
Hamer's Creek,	"	*Thos. Williams, D. B. Allen,		3			7	1	19	39	10	68
Swift Island,	"	Not Represented,										29
Kendall's,	Stanley,	Joseph Claton, S. S. Stone, W. W. Russell,		3		1			28	60	5	93
Pleasant Grove, [2]	"	L. C. Morton,	1		3		2		14	40		54
Ebenezer,	"	Letter, no Delegation	64	1		4	72	2	23	44	35	102
Liberty Hill,	"	Not Represented,										
Silver Springs,	"	C. C. Foreman, *F. M. Withvit, W. H. Mabra,	6	4		1	1	2	20	35	1	56
Mount Olive,	"	J. S. Russell, John Brooks, *Adam Alman,	2	2		5	8		21	39		60
Dover,	Moore,	K. M. Owen, S. T. Allen, *A. A. Leach,	2	3		1	9	2	29	90	6	125
Mount Moriah,	Robeson,	By Letter,	2						13	27	14	54
		*Absent.	155	34	5	53	117	23	453	907	411	

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PRINTERS AND PUBLISHERS,

NO. 42, FAYETTEVILLE STREET,

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MINUTES

OF THE

FIFTY-THIRD ANNUAL SESSION

OF THE

PEE DEE ASSOCIATION,

HELD WITH THE

Church at Laurel Hill, Montgomery Co, N. C.

OCTOBER 16–18, 1868.

RALEIGH, N. C.
THOS. M. HUGHES, PRINTER,
1868.

PROCEEDINGS.

LAUREL HILL CHURCH, Oct. 18, 1868.

The Association met according to appointment.

Brother J. Broadaway, (in consequence of the absence of Elder W. M. Bostick) preached the Introductory sermon from Psalm 42 : 11, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God."

After which the delegates assembled, and the business of the Association opened with prayer by Elder B. G. Covington.

The Clerk being absent, Elder W. M. Bostick was appointed Clerk, *pro tem.*

Letters from the different churches were read, and names of delegates enrolled.

Elder J. Monroe was elected Moderator, and D. W. Livingston, Clerk.

The following committees were then appointed:

To arrange the order of preaching, Elders J. Jordan, A. E. Bennett, and brethren T. Williams, L. Simmons and S. T. Usher.

On Church Letters, Elder W. S. McDiarmid and brethren J. Broadaway and J. J. McLendor.

On Finance, brethren J. Broadaway and T. Bostick.

Invitations were given to corresponding messengers from sister Associations. Cedar Creek and Rocky River, responded by letters and minutes.

Invitations were given to ministers not delegates, none present.

Adjourned until candle light. Prayer by Elder W. M. Bostick.

FRIDAY NIGHT.

The Association met. Prayer by brother J. H. Mills.

The committee on order of business reported, report adopted and committee discharged.

Report of Messengers to sister Associations called for: Brother S. Broadaway attended the Brown Creek, Elder W. W. Russell, the Liberty; and brother W. L. Wright the Sandy Creek. All cordially received.

Report on communion, called for, but Elder W. S. McDiarmid not having prepared one, he was appointed to preach on that subject, on Sabbath afternoon of the next session of the Association.

The report on Ministerial education was read, and after remarks by different brethren, was adopted, (with a vote of thanks to the writer, for the manner in which he discharged his duty,) and ordered to appear in the minutes.

On motion, the Association agreed to aid brother J. J. McLendor, in pursuing his education at Greenville, whenever he will need assistance. Also that the pastors of the several churches be requested to bring up before them the subject of aiding poor young men in obtaining a ministerial education, and that a committee consisting of Elders B. G. Covington, A. E. Bennett and J. Monroe, and brethren J. Luther and T. J. Polk be appointed to visit the different churches in their vicinity, and take up collections for this purpose.

On motion, agreed to hold a prayer meeting at sunrise every morning during the session of the Association.

Adjourned until 9 o'clock, Saturday morning.

SATURDAY MORNING.

The Association met. Prayer by brother J. J. McLendor.

A committee was appointed on Periodicals, viz: Elders W. S. McDiarmid and W. M. Bostick, to report this afternoon.

The committee on Church Letters reported, report received and ordered to appear in the minutes

A committee appointed on Resolutions, Petitions, &c., viz:

Elders A. E. Bennett, B. G. Covington, W. M. Bostick and brethren J. J McLendor and J. Luther

Corresponding messengers to sister Associations were appointed;

To Brown Creek, Elder A. E. Bennett, and brethren J. Broadaway and E. L. Davis.

On motion, the Association agreed to authorize any member of any of the several churches of the Association, to go as delegates to any of the sister Associations, with whom we correspond, when convenient to them, and to present them a copy or package of our minutes.

Elder B. G. Covington and brother J. Leach were appointed delegates to the Convention.

Brother R. Monroe was appointed to prepare a report on ministerial support.

Elder B. G. Covington was appointed to preach on the doctrine of election, on Sabbath morning at 11 o'clock of the next Association.

On motion, agreed to hold a Missionary Mass Meeting at 9 o'clock of that day.

Elder W. M. Bostick was appointed to prepare a report on ministerial education.

The report on Church Discipline was read, adopted and ordered to appear in the minutes, and a copy furnished to brother Mills with a request that it be published in the *Recorder*.

A resolution was adopted, to appoint a committee of eight laymen to visit the churches allotted them, and take up collections for missionary purposes, viz: D. W. Livingston, Spring Hill and Mt. Moriah; J. Luther, Blackwood's Chapel, Cartledge's Creek and Saron; W L. Wright, Cross Roads, Laurel Hill, Dover and Mt. Carmel; W. Ballard, Hamer Creek, Bethel and New Union; F. Flake, Pee Dee, Pleasant Grove and Gum Spring; T. J. Polk, Brown Creek and Piny Grove; also that an executive missionary board be appointed, who will meet on Saturday before every 5th Sunday during the year, for the purpose of employing and sus-

taining a missionary in the bounds of the Association, and that this board be instructed to co-operate with the State mission board of the N. C. Baptist State Convention, and that the above collectors report all monies to this board. The board consists of the following members: W. S. McDiarmid, W. M. Bostick, S. T. Usher, W. Ballard, E. T. R. Livingston, J. Luther and D. W. Livingston.

D. McNeill was appointed to write on Periodicals.

The next meeting of the Association is to be held with the New Union church, Montgomery county, commencing Friday before the third Sabbath in October next, at 10 o'clock.

Elder A. E. Bennett was appointed to preach the Introductory, Elder W. M. Bostick, alternate.

Elder W. S. McDiarmid was appointed to prepare a report on Foreign Missions.

Resolved, That the churches be requested to state in their letters, the condition of their Sabbath Schools.

Elder J. Jordan, D. Wright and brother T. Bostick was appointed to procure Sabbath School Statistics, and report the same to J. G. Williams of Raleigh.

On motion, the Association agreed to relinquish their claim of a scholarship which they have in Wake Forest College.

Adjourned until 1 o'clock.

SATURDAY AFTERNOON.

Met at the time appointed. Prayer by brother J. H. Mills.

The committee on Periodicals reported, and after some appropriate remarks by brother Mills, Editor of the *Biblical Recorder* (who presented the Association with some copies of that paper, also a package of the minutes of the Convention.) the report was adopted and appended.

The committee on Finance reported for Minutes, $41; Home Missions, 40 00; Foreign Missions, 8 00; Total, 89 00.

A Preamble and recommendation was offered by Elder A. E. Bennett in reference to licensing and ordaining ministers.

After a long and warm discussion, it was adopted. It is as follows:

WHEREAS, The custom that prevails in our Association of licensing and ordaining to the work of the ministry, men who are destitute of the qualifications essential to an efficient discharge of the duties of that responsible situation, has already done much to embarrass the progress of Baptist principles and threatens, if continued seriously to impair the efficiency of the churches. Therefore, we recommend that two committees be appointed from the ministers of the Association, the members of one of which shall reside on the East and the other on the West side of the Pee Dee river, whose duty it will be, to meet at the call of the church of which the applicant for license or ordination is a member, for the purpose of examining him, both as to christian character, and literary attainments, and if found qualified, to set apart to the full work of the ministry.

The Association adjourned until candle-light.

SATURDAY NIGHT.

Met according to adjournment. Prayer by Elder D. Wright.

For carrying out the above recommendation, Elders A. E. Bennett, E. L. Davis and L. B. Bennett, a committee on the West; and Elders J. Jordan, B. G. Covington and W. M. Bostick, on the East side of the Pee Dee river, the committee to report all action to the Association.

The proposed amendment to the constitution, printed last year, adopted.

In compliance with the last one of these amendments, brother S. T. Usher was appointed Treasurer of the Association.

Letters of dismission were granted to the two churches, Ebenezer and Silver Spring.

The executive missionary board reported. It was approved and will appear in the minutes.

On motion, individual pledges and subscription in churches, unpaid, are dropped.

A vote of thanks was given to the members of Laurel Hill

church, for their kindness and hospitality during the session of the Association.

The Clerk to have the minutes printed, and be allowed $10 for his services.

Saturday before the 3d Sabbath of May is recommended as a day to be observed in fasting, humiliation and prayer.

The Association adjourned to the time and place appointed.

Benediction by the Moderator.

J. MONROE, Mod'r.

D. W. Livingston, Clerk.

Note.—The churches having contributed only $41 this year for minutes, being $9 00 less than last years contribution, the table containing the names of ordained and licensed ministers, and that of the churches, pastors, &c., are necessarily omitted. The minutes will be distributed to the churches, in proportion to their contributions,

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Sabbath, Oct. 18.

There was prayer meeting at sunrise on this day. Preaching at 9 o'clock by Elder A. E. Bennett, from Hebrews xi: 6.

After a short intermission, Elder W. S. McDiarmid preached the Missionary sermon from Mark xvi: 15, 16, At the conclusion of which a collection was taken up for missionary purposes, amounting to $25 60.

After another intermission, Elder W. M. Bostick preached from 2nd Corinthians v: 18. There was preaching at night in the house, and at the stand, and it seemed to have considerable effect in arousing sinners from their dangerous slumber, and causing them to cry out, "Men and brethren, what must we do to be saved?"

APPENDIX.

REPORT ON CHURCH DISCIPLINE.

The writer appointed at the last meeting of the Association, to prepare a report on this very important subject, respectfully submits the following:

Some of the ablest commentators who have written and published their views on Church Discipline, define the meaning of the terms to be, "the application in a christian church of those principles and rules derived from Divine Authority, regarding the purity, order, peace and useful efficiency of its members. It is designed to affect the observance of those means by which the holiness, comfort and usefulness of christian religion in producing all that is excellent, amiable and beneficial; to the fulfilment of all the relative obligations of church union, to attract into such union persons whose minds and characters are governed by evangelical truth and undissembled piety, and to remove from the ranks of the faithful such as prove themselves to be unworthy of a place among the followers of Christ."

"The New Testament of our Lord and Savior Jesus Christ," is the Baptist book of Church Discipline, and from its *sacred* and *inspired* pages we shall quote a sufficient number of passages to establish every point which we shall present.

In a limited report we can only dwell upon two general points.

I. Endeavor to point out that kind of training essentially necessary to promote the *purity, peace and efficiency* of the churches.

II. Describe the order to be pursued, with regard to transgressors, for the purpose, of reclaiming them, of their exclusion, if necessary.

New Testament discipline, should be closely observed in every church transaction in the reception of members—in affording them the means of Scriptural knowledge so well adapted to promote their comfort and usefulness, so that each one may without a jar, perform the allotted part in the spiritual body.

When persons make an application for membership, the *great inquiry* should be, *are they born again?* have they experienced the renewing of the Holy Spirit? are they living stones, prepared by Almighty Grace, for the Spiritual House?

If the evidences furnished justify an affirmative answer to the above queries, sound discipline authorizes their reception, but if not, fidelity to the Law of the Great Head of the church, as well as true kindness to the applicants, justify their refusal. Jesus Christ is the foundation Rock; the gold, silver, and precious stones represent true genuine believers; the wood, hay and stubble, represent the unconverted. No amount of morality, no number of natural or acquired talents, no vast treasures of worldly wealth can or ought to be substitutes for the Grace of God in the heart, for the "Pearl of great price," for the unsearchable riches of Jesus Christ.

The Scriptures classify those who are properly church members, as babes in Christ, little children, young men and fathers. See I Cor. iii: 2, I Peter ii: 2, I John ii: 12, 13.

The babes, or newly converted souls, are to be fed with "the sincere milk of the word, that they may grow thereby." The young men are to be so trained, that they may become strong to overcome the wicked one, strong as soldiers of the Cross, to fight the battles of their Holy Prince Immanuel, and strong to do all the work which they are under covenant obligation to perform. The aged fathers, having borne the heat and burden of the day, and having had through all their christian course, the proper and very important scriptural training, as well as the benefits of both joyful and bitter experience, will be prepared to be wise in counsel, and to stand as "Pillars" in the churches until transferred to the church triumphant in heaven.

The Apostolic Discipline binds all who place themselves voluntarily under it, to the performance of a great variety of services. The first churches "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." There is no time to be wasted in idleness, or in a stubborn refusal to obey Him who purchased his people with his own blood—for every one must give a strict solemn account of his stewardship. Praying without ceasing—searching the Scriptures for divine heavenly knowledge—assembling often together to provoke unto love and good works, watching against the assaults of the Wicked one, and the snares which are privily spread on every hand, seeking opportunities for doing good—providing for the necessities of the poor members, and in every scriptural way laboring for the peace, increase, holiness, and general prosperity of the church.

Strong convincing examples can be furnished from the New Testament as to the effects of law, or rigid church discipline. "O foolish Galatians who hath bewitched you, that ye should not obey the truth." "Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Gal. iii: 1, 2, 3. "It is reported commonly that

there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, &c. I Cor. v. How full of instruction are the seven letters to the seven churches of Asia! Sardis: "Thou hast a name that thou livest, and art dead." "Thou hast a few names even in Sardis which have not defiled their garments." Ephesus: "Thou has left thy first love. Remember from whence thou art fallen," &c. Pergamos, "I have a few things against thee." "Repent, or else I will come unto thee quickly, &c." See Revelation ii, iii.

Of the seven churches, only two (Smyrna and Philadelphia,) escaped *severe censure.*

The inspired writers of the Epistles to the churches, were remarkably careful to point out what things were forbidden, and the entire course of services to be performed. Even the government of the tongue is referred to in the most emphatic terms. "The tongue is a little member," "the tongue is a fire, a world of iniquity," "therewith we bless God," "and therewith curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing." Brethren these things ought not so to be." See James, iii.

An able, devoted humble ministry, is essential to the building up and efficiency of the churches. And the mutual duties of pastors to their churches, and of the churches to their pastors, are clearly defined. "So hath the Lord ordained that they which preach the gospel, should live of the gospel." "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof?" I Cor. ix: 7, 14.

On the other hand it is made the duty of ministers to study to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth. "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing." "Preach the word, be instant in season and out of season, reprove rebuke, exhort," &c. II Tim. iv: 1, 2. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you *overseers*, to feed the church of God which he hath purchased with his own blood. Acts xx: 28.

Happy those churches whose members are properly trained and disciplined to the performance of all required duties, and happy all those ministers who can say, we are "pure from the blood of all men."

III. We promised to describe the order to be pursued with regard to transgressors, to reclaim them, or exclude them if necessary.

Offences according to their nature, are either private or public and in some cases of a mixed character.

The omniscient and all wise Redeemer unquestionably had reference to private offences in his striking and remarkable answer to the Query propounded by Peter, as recorded in Matt. xviii,—"Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven," 490 times.

The proper course to be pursued in all cases of private offences, is stated with a clearness which cannot be misunderstood. "Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Offences which are of a private nature at first, by a persistent continuance in them, become public ones.

Public offences are, drunkenness, lying, profane swearing, sabbath breaking, and such like, "of the which I tell you before," said Paul, "as I have told you in times past, that they which do such things shall not inherit the kingdom of God."

That sound Discipline which was enforced by the Apostles, and primtive churches, in cases of public offences, was designed to reclaim and restore to fellowship the truly penitent transgressors, and the final exclusion of the incorrigibly wicked.

When unfavorable rumors are in circulation, respecting the moral and christian character of a member, the church should take no step but that which has the solid foundation of the word of God. It should always be remembered, that all those who live godly in Christ Jesus shall suffer persecution. And the more godly, faithful, zealous and devoted a christian man or woman will be, the fiercer the storms of opposition. As a forcible and appropriate illustration of this, turn to Matt. xi: "For John," the Baptist, "came neither eating nor drinking, and *they say*, he hath a *Devil*." The son of man, who was the son of God, "came eating and drinking, and they say, Behold a man gluttonous and a wine bibber, a friend of publicans and sinners." Publicans in that day and time, were looked upon as "thieves and pickpockets."

Before an earthly court, witnesses for truthfulness must be above suspicion; besides they must take a solemn oath, as they will account in the day of judgment, and they must testify of nothing but those things which they have seen and heard. No hear say, or "they say," can be admitted.

When it becomes necessary for a church to exercise Discipline upon members guilty, or said to be guilty of public offences, the offenders should be explicitly notified of the time of their trial, and cited to make their appearance, and upon their refusal to answer to the charges against them—they shall be as heathen men and publicans. It is known that numbers of members have failed to appear, or defend themselves on trial, on account of their mortifying consciousness of their guilt—and some have even requested their churches to exclude them.

But all church members who hear of allegations against the integrity of their christian character, have the right, respectfully to request of the churches a thorough, fair and impartial investigation of all the charges made, bringing the accusers face to face before the church, and in the presence of the accused; and by this procedure in most cases, an intelligent and just conclusion can be arrived at. The guilty can be excluded, and injured innocence can be honorably acquitted.

From the Alpha to the Omega of Church Discipline, the great object is to make and keep the churches pure. Let not one be admitted (knowingly) who is not truly converted; when accepted let there be unceasing diligence used in training them to avoid every appearance of evil, and to abound in every good word and work. "We were willing, said Paul, to have imparted unto you, not the gospel of God only, but also our own souls," that ye might walk worthy of God, who hath called you unto His kingdom and glory."

Respectfully submitted,

JOHN MONROE.

REPORT ON MINISTERIAL EDUCATION.

The custom among some parents of selecting sons from among their children for the ministry, and educating and preparing them accordingly, for the high vocation whereunto *they* have called them, is, we think, in the highest sense, detrimental to the interests of religion, and the spread of the pure and glorious gospel. The paternal call, would not be a *call of God* to the great work, and therefore, the parent thus acting might not only be doing violence to the interests of Zion, but also entailing upon their unthinking offspring, a terrible curse. The Bible says of false prophets: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they have prophesied. Therefore behold I, even I, will utterly forget you, and I will forsake you."

To be a good minister of Jesus Christ it is indispensable in the first place, that a man should be truly and genuinely converted to God. The Saviour never CALLS any other class of men to be ambassadors for Him. Secondly, a man must be possessed of natural gifts for public speaking. Thirdly, a man must be called of God to engage in this great and awful work, and the evidences of this call must be apparent before this license is issued—conversion—good natural gifts—and a deep, abiding concern for the salvation of souls—such a deep interest, such a burning desire as will constrain a man to say "Woe is me, if I preach not the gospel—for I have great heavings, and continual sorrow for my brethren, my kinsmen according to the flesh."

To such as are thus called and prepared for the great work of the the ministry, the importance of a thorough classical and theological education, cannot be too highly estimated. The powers of the mind should be thoroughly furnished for every good word and work.

The more able such a man may be to follow out an extended course of reasoning, to plunge into the deep labyrinth of metaphysics to throw light into the dark wonders of Philosophy and Art, and to point up through the grandeur and glory of created works to nature's great God, only the better fitted will he be to do valiant service for his King. His great learning, instead of making him "mad" will only make him more able, devoted, zealous, humble and faithful in the cause of his great Redeemer.

Under the reasoning of the learned Apostle on "righteousness, temperance and judgment to come," Felix trembled, and King Agrippa exclaimed "almost thou persuadest me to become a Christian." Not only could he persuade and cause those learned dignitaries of proud Rome to tremble, but he could adapt himself to the comprehension of the humble jailor, and lowly Lydia, and cause them to fly to outstretched arms of bleeding mercy. And he could supply the proper nourishment—the bread of eternal life—to the babe in christianity, as well as the aged pilgrim. To babes in Christ, he said "I have fed you with milk, and not with meat, for hitherto ye were not able to bear it."

The Atheist, the Universalist, the learned and subtle infidel, or the bland Roman Catholic with his paraphanalia of superstitious rites—his too welcome offers of salvation, and pardon through the works of man, or his complete absolution from all guilt or sin, either in life or after death, through the potent influence of a little gold directly bestowed upon the mass-saying priest,—all these subtle foes of christianity would be scattered as chaff before the learned and pious minister, clothed in the "full armour of the gospel." He

would indeed be a fit Great Heart to overcome the Giants of Doubting Castle and Despair, and to cause the fierce enthusiasts Wildhead, Inconsiderate and Pragmatic, as well as the monster of Popery—so graphically delineated by Bunyan,—and indeed terrible foes of Christianity,—to take to precipitate flight at the sound of his approaching footsteps.

The great object of education is to give power, force and polish to the mind. The more power the true man of God possesses—only the more able will he be to combat error—and to win souls to Christ. It is a delusion to suppose that because a man is well educated, he is not therefore so well able to adapt himself to the common understanding; on the contrary, it but fits him to meet every comprehension. He is a thorough master of the language—its simplest as well as its highest forms. He can enchain the attention of a child in language suited to its comprehension, as well as the hoary Philosopher, whose life has been spent in research and learning.

Dr. Carson was one of the most profound ministers of his day—a great and learned christian philosopher, but when an old lady who had heard of his fame, went to hear him, she returned home much disappointed. Being asked what she thought of the great preacher, she replied: "He is not half as great as our own preacher, for I *could understand every word he said*- but our's I can't understand."

Then we should put forth every effort to have an educated ministry, strong, pious, intellectual men to stand upon Zion's walls, to proclaim the unsearchable riches of the gospel—to warn sinners to flee from the wrath to come—to feed the sheep for whom Christ laid down his life, and to

"Tell us of the night."

Let them have a keen spiritual comprehension, that they may point out the coming danger when yet a far off, that the people may be prepared, and build up their defenses on the Rock of Ages—against the insidious approaches of the evil one. The incalculable benefits of such heralds of the Cross to the church and the world, can never be fully estimated. The expense or delay in its attainment should not be regarded as obstacles. Did He who brought salvation to man hesitate at its performance,—from the poverty—the shame—the torturing death, that were in the way of its accomplishment?

Then let us put forth every effort to clothe *His Ambassadors* with bright and glittering armor, and sharper than two edged swords. Let them be fully equipped to "go into all the world and preach the gospel to every creature"—the high and the low—the rich and the poor the infidel and the humble believer—the high dignitaries of the

haughty church of Rome, as well as the deluded throngs, beneath the Chariot wheels, besmeared and choking with the dust and mud of upturned superstition—to the worshipper of Idols, and to the humble worshippers of the unknown God, the Great Spirit :—

> " The poor Indian whose untutored mind,
> Sees God in nature, and hears him in the wind."

There can never be too many such teachers---burning and shining lights in the world. The field is vast and ripening to the harvest, and the laborers are few! How important then is it, that there should be educated, and able men of God, to go in and gather this harvest against the great and terrible day of the Lord,

DUNCAN McNEILL.

REPORT OF THE HOME MISSION BOARD.

The Corresponding Secretary of the Board reported verbally to the Association, that a meeting of the Board was appointed at Spring Hill, on Saturday before the 4th Lord's day of December last, in the hope of having the presence, counsel and assistance of Elder Walters, Agent of the State Mission Board. Brother Walters failed to come, and there were only two members of our own Board present. For the want of a quorum, nothing more was attempted than to request two of our ministering brethren, to visit as many of the churches as possible, secure contributions and pledges from them to enable the Board to employ a Missionary. The encouragement given was so small, that the Board could not feel justified in appointing an itinerant without a prospect of being able to remunerate him. The Board held a meeting during the sitting of the Association, and considered two applications for aid—one from the Wadesboro' church, and the other from brethren worshipping at an Arbor in the south-eastern part of Montgomery county. Upon enquiry it was found, that the Board had only secured $94 of the pledges of individuals and churches. The Board then agreed to aid the Wadesboro' church to the amount of $50, and the brethren at the Arbor, $44, subject to the approval or disapproval of the Association. Subsequently the Association confirmed the action of the Board.

J MONROE, President of Board.

The Board re-organized by electing W. S. McDiarmid, President, and S. T. Usher, Corresponding Secretary, and are to meet at Bethel, Saturday before the 5th Sabbath of November next.

REPORT ON PERIODICALS.

We recognize the *Biblical Recorder* as an able and faithful exponent of Baptist principles, and we earnestly recommend it to our brethren as an efficient agent in directing and energizing christian effort, and in promoting the prosperity of Zion. We also recommend the *Child's Delight*, published at Macon, Ga., as a most excellent Sabbath School paper. We would urge every parent in our Association, to put into the hands of their children, a copy of this paper, as a most valuable assistant in training them up in the nurture and admonition of the Lord. *Kind Words* is also a Sabbath School paper worthy of patronage.

W. S. McDIARMID, Chm'n.

REPORT ON CHURCH LETTERS.

The committee on Church Letters, report:

That they find nothing deserving special notice in the letters. Most of the churches seem to be in a state of little activity or vitality. While there have been baptized 224, so many have been dismissed and expelled, as to reduce the nett gain to 139. Spring Hill and Pleasant Grove have organized their colored members into separate churches, with a membership of—at Spring Hill 30, and at Pleasant Grove 64. We recommend to the churches, to study brevity in the preparation of their letters.

W. S. McDIARMID, Chm'n.

NOTE.—The individual pledges for Home Missions, are as follows: A. E. Bennett, $10, S. T. Usher, $10, William Haywood, paid, $5, J. Luther, $5, D. Wright, $5, and M. M. Leach, paid $2.

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	DELEGATE'S NAMES,	Baptized.	Rec. by letter.	Restored.	Dismissed.	Expelled.	Died.	W. Males.	W. Females.	Colored	Total,	Min. Fund.
Pee Dee,	Anson,	Benj. Liles,* G. Sanders, L. Covington,*....		5			1		20	49	1	80	$1 00
Gum Spring,	"	W. H. Dobbs,* J. C. Henry,* W. Price,*....							24	70	15	109	50
Wadesboro,	"	F Burningham,* A. E. Bennett,.....							6	7		13	1 00
Brown Creek,	"	J Broadaway, W. C. Staten,* J. R. Barber.*	1	1	1	2		1	18	57	47	122	1 00
Pleasant Grove,	"	J. J. McLendon,.....	29			64		3	23	50		73	2 10
Piny Grove,	"	T J. Polk,* R K. Pond,* W. A Thomas.*.		1		6	3	2	28	37	20	85	1 50
Saron,	Richmond,	S Usher, D. J. Green, B. G Covington,.....	54									56	2 70
Cartledge's Creek,	"	S. Bostick,* S. Ford, T. Bostick, ...	9			1	4	1	20	27	43	90	2 00
Forks of Little River,	Montgomery,	J. Jordan, D. Wright, B. T. Richardson, ..	7			5	2	4	20	47	4	7:	2 50
Bethel,	"	E T. R. Livingston, S. S. Ba lard, J. Wade,*	19		1	2		1	32	49	30	111	2 45
New Union,	"	W. Haywood, W. M. Bird, D H. Cork,*.....	21	7		1		1	35	54	6	95	3 25
Laurel Hill,	"	L. Simmons, G. Poe, M. M. Leach,.....	8	2			2		14	41	19	74	2 00
Blackwood's Chapel,	"	W. M. Bostick, J. Luther, S. T. Usher,.....							10	25	10	45	2 50
Mt. Carmel,	"	N. Jenkins, L. Cock, A. R. Warner,*	12	5		2	2		19	37		56	
Hamer's Creek,	"	W. Ballard, T. Williams, J. Frazier,*.....	10	1		1			22	46	10	78	2 00
Swift Island,	"	Not represented, ...										20	
Kendall's,	Stanly,	W. W. Russel, A. G. Callaway, J. B. Bright,		3		20		2	16	30	3	49	1 75
Ebenezer,	"	G. W. Callaway, G. Ingram,* J. Pickler, ..	3			16	1		21	45	21	87	1 75
Liberty Hill,	"	W. Sc oman,* J. A. Tilley,* E. Laton,*	1		1	4		1	6	7		13	1 00
Silver Springs,	"	J. Lowde r, J. Colby, ...	13			3	5		24	40		64	2 00
Dover,	Moore,	R. Davis, J. Teague, J M. Deaton,.	32	2		14	7		37	90	6	133	3 00
Mt. Moriah,	Robeson,	By Letter, ...	5			1	4		13	27	14	54	2 00
Spring Hill,	Richmond,	J Monroe, W S McDiarmid, D W Livingston			8	30			16	37		53	3 00
		*Absent.	224	27	11	172	31	16	424	872	259	1740	$41 00

Form of Tables to be used by the Clerks of Churches, and Supt's. of Sunday Schools.

Statistical Table of ..... Church. ..... Clerk.

Location.	Time of Meeting.	Pastor.	Pastor's Residence	Clerk's Residence	Baptized.	Rec'd by Letter.	Restored.	Excluded.	Deceased.	Male.	Female.	Total.

Contributions of ..... Church.

Pastor's Salary.	Incidental Expenses	State Missions.	Foreign Missions.	Education	S. School Board State N C	Printing Minutes.	Religious Papers taken.	Miscellaneous.

Sunday School of ..... Church ..... Supt

Teachers.	Scholars.	Male.	Female.	Meets.	What part of year.	Superintendents.	Post office of Supt.	No. verses Scripture recited.	Scholars professed religion past year.	Copies of Kind Words taken.	Vols. in Library.	Col'tions	Remarks.

☞ PRINTED FORMS on large sheets ready for use, for sale by THOS. M. HUGHES, Raleigh, N. C. Price 50 cts. per dozen.

MINUTES

OF THE

FIFTY-SEVENTH ANNIVERSARY

OF THE

PEE DEE

Baptist Association,

HELD WITH THE

CHURCH AT HAMER CREEK,

MONTGOMERY CO., N. C.,

October 13 and 14, 1872.

Compiled by W. L. WRIGHT, Clerk.

RALEIGH, N. C.:
EDWARDS & BROUGHTON, BOOK AND JOB PRINTERS,
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PROCEEDINGS.

HAMER CREEK, N. C., Oct. 18th, 1872.

The Association met at the time and place appointed.

The introductory sermon was preached by Elder Jno. Mitchell, of Wake Forest, from Romans, 12th chapter and 11th verse: "Not slothful in business; fervent in spirit; serving the Lord."

After a short recess, the Association assembled for business.

The Moderator, W. M. Bostick, reads the 90th Psalm, and the congregation sing the well-known hymn, "O for a closer walk with God."

Prayer, Elder Mitchell leading.

As our former Clerk, Bro. T. J. Polk, was absent, Bro. W. L. Wright was appointed Clerk *pro tem.*

Letters from the various churches were read, and the names of delegates recorded.

Elder W. M. Bostick was elected Moderator, and Bro. W. L. Wright, Clerk.

Invitation was then given to Ministering Brethren, who were not Delegates, to seats with us.

The Moderator introduced Elder Mitchell, who was cordially received.

Invitation was also extended to corresponding Ministers and Brethren of sister Associations to seats with us; whereupon Elder W. H. H. Lawhon presented himself from the Sandy Creek Association, and introduced Bro. J. T. Seawell from the same Association. Bro. S. S. Stone presented himself from the Rocky River Association, all of whom were cordially received and welcomed to seats.

The following Committees were then appointed, viz.:

Order of Business—Elders James Jordan, J. J. McLendon and Bro. W. T. Williams.

pointed to preach at the stand and was excused from writing.

Delegates who attended the Convention were called upon to report.

Elder James Jordan stated that he attended the meeting of the Convention, and related some interesting and encouraging facts with regard to missionary operations and other important efforts of the Convention.

Bro. W. L. Wright stated that he also attended the Convention.

Report on Church Letters read and received.

Corresponding Messengers were appointed to Sister Associations, viz:

Sandy Creek.—Elder James Jordan and Bro. Jas. G. Leach.

Cape Fear.—Elders John Monroe and W. M. Bostick

Brown Creek.—Elders J. W. Davis and J. W. Dunn.

Delegates were appointed to the Baptist State Convention, viz: Elders John Monroe, James Jordan, J. W. Davis, W. M. Bostick, and Brethren W. M. Byrd, W. L. Wright and L. Simmons.

The following Brethren were appointed to write upon the subjects annexed to their names:

Periodicals.—Elder James Jordan.

Sabbath Schools.—Elder B. Sanders.

Circular Letter.—Bro. W. L. Wright.

Foreign Missions.—Eld. John Monroe.

Ministerial Education.—Bro. A. Dockery.

On the Executive Board, were appointed Brethren A. Wright, L. Simmons and Elder W. M. Bostick.

Collectors of funds for the Executive Board.—The oldest Deacon in each Church.

Elder James Jordan was appointed to preach the Introductory Sermon; Elder John Monroe to preach the Missionary Sermon and Elder W. M. Bostick, alternate.

Agreed to hold the next session with the church at Ebenezer, in Stanly county, to commence on Friday before the third Sabbath in October next, at 11 o'clock, A. M.

A vote of thanks was tendered to the kind brethren and friends in the vicinity of Hamer Creek, for their very liberal hospitality towards the delegates and visitors attending the Association.

Speeches were made in favor of the *Recorder* by Brethren Dockery, Elder Mitchell and others, and Elder James Jordan commenced raising a club of fifty.

On motion, the Clerk was appointed to write a report for the minutes pressing the claims of the *Recorder*.

The Clerk was directed to superintend the printing of the minutes and have the usual compensation.

On motion, Elder Mitchell was appointed to preach the Missionary Sermon on to-morrow.

On motion, adjourned to the time and place appointed.

Prayer, Elder Mitchell leading. Benediction by the Moderator.

Thus ended the Fifty-Seventh Anniversary of the Pee Dee Association.

W. M. BOSTICK, MODERATOR.

W. L. WRIGHT, *Clerk.*

SUNDAY,—11 o'clock, A. M.

A large congregation assembled at the stand in the grove and Elder Mitchell read the Hymn, "I come, the great Redeemer cries," &c. After the singing, Elder Bostick led in prayer.

Elder Mitchell then read the 8th chapter of 2d Corinthians. Hymn, "And did the Holy and the Just," &c.

Text: "For ye know the grace of our Lord Jesus Christ, that, though he was rich yet for your sakes he became poor that ye, through his poverty, might be rich," 2d Cor. 8 chap. and 9 verse.

At the close of the sermon, while the congregation sang, "Why on the bending willows hung," &c., a collection for the

objects of the Convention was taken up, amounting to $30.75.

Recess of about one hour.

EVENING.

Eld. Bostick preached at the stand. Hymn, "As on the cross the Savior hung," &c. Prayer, Elder Jordan leading.

Elder Bostick read part of the 25th chapter of the Gospel by St. John. Hymn, "Did Christ o'er sinners weep," &c.

Text: "Not this man but Barabbas." John, 25th chapter and 40th verse.

Prayer at the close of the sermon, Elder Lawhon leading.

APPENDIX.

Financial Report.

CHURCHES.	Minutes.	Home Missions.	Foreign Missions.	Education.
Pee Dee,	$ 2 15			
Gum Spring,	1 65			
Wadesboro',	1 50			
Brown Creek.	3 00	$ 6 50	$ 3 50	
Pleasant Grove,	2 05			
Piney Grove,	2 00			
Red Hill,	2 50	4 50	4 50	
Saron,	1 90	5 45		
Cartledge's Creek,	85	5 00		
Spring Hill,	3 00			$ 45 00
Forks of Little River,	1 50			
New Union.	4 00	3 00	3 00	3 00
Bethel,	2 00			
Laurel Hill,	1 50			
Mt. Carmal,	1 95			
Hamer Creek,	2 00			
Swift Island,				
Dover,	3 00			
Mt. Moriah,	1 50			
Ebenezer,	2 60			
Blackwood's Chapel,	1 00	7 00	7 00	
	$ 40 65	$ 31 45	$ 18 00	$ 48 00

REPORT OF THE EXECUTIVE BOARD.

Owing to the limited amount of means at command, the Board has been unable to do anything in this direction. The Board suggests that if a suitable laborer can be procured, to visit the different churches composing this Association, and present the claims of the Board upon them to supply the destitute portions of our Association with the preaching of the Gospel.

W. M. BOSTICK, *Chairman.*

REPORT ON SABBATH SCHOOLS.

The subject of Sabbath Schools has been so often and so ably handled that we deem it unnecessary in this report to insist upon their importance. Nearly all admit that they are productive of an incalculable amount of good, and that their influence upon society is next in importance to the preaching of the Gospel. But

while this is true, is it not very strange that so few of our churches have Sabbath Schools? We were pained when we learned from the reading of our Associational letters, that of the twenty-one churches composing this Association, only seven have Sabbath Schools, and of these seven not more than four continue the entire year. Brethren, this is a serious fact, and it demands our careful and prayerful consideration. To neglect the youth of our country and leave them exposed to the evil influences around them, is certainly a matter of fearful consequences. To enumerate these and to tell the great loss which we sustain by this neglect, would require too much space. Brethren, are we doing our whole duty with reference to building up and encouraging this institution, which God has blest to the accomplishment of so much good?

W. L. WRIGHT.

REPORT ON CHURCH LETTERS.

Your committee on Church Letters report as follows:

Saron, Forks of Little River, New Union, Dover and Ebenezer report revivals.

Red Hill and Mt. Carmal report Sabbath Schools and revivals.

Pee Dee, Brown Creek, Piney Grove, Spring Hill and Blackwood's Chapel report Sabbath Schools, but no very special interest.

Swift Island---not represented.

JAMES JORDAN, *Chairman.*

OBJECTS OF THE BABTIST STATE CONVENTION.

Your committee in this hasty report propose to bring before you for your consideration, some of the objects of the Convention which claim our special attention at this time.

Prominent among these is our State Mission work. During the past year there has been about twenty Missionaries, or traveling preachers, under the direction of the Board, giving all or a part of their time to this work, and their labors have been greatly blessed. Would it not be well for this Association to have one or two efficient brethren giving their whole time to missionary work within her own bounds? About one cent a week from all the members of our churches belonging to this Association would be sufficient to keep two men in the field. We should also pay special attention to the education of our religious teachers.

Holding, as we claim to do, the truth, we should always be prepared to vindicate that truth, and for Christ's sake to propagate it; and believing that our principles will not only stand the light, but become more generally received, and more firmly established as the light increases, we should challenge investigation and encourage research, in order that the truth may be known and embraced. The Bible, and the Bible alone, is our rule of faith and practice and we cannot afford to be ignorant of its truths.

There are now at Wake Forest College about 15 young brethren who have the ministry in view, about 10 of whom are beneficiaries. The prospects of the college are encouraging. We recommend it to your sympathy and support.

Respectfully submitted.

J. MITCHELL.

REPORT ON PERIODICALS.

We regard a religious paper as indispensable in every christian family. At the present low rates of subscription none need be without a religious periodical. In our opinion the professor of religion who takes one or more agricultural or political papers and neglects the religious paper, acts injudiciously and virtually

says to the world, these subjects claim more of my attention than religion. We believe our religious periodicals do more to disseminate religious knowledge, to cultivate a liberal spirit of Christian benevolence and to promote the general interests of the denomination than any other means of the same cost. Therefore, we ought strenuously to endeavor to have some good paper visiting every family within our reach. Let us have a large club for the *Recorder*, *The Home and Foreign Journal* and *Kind Words*, from every church in the Pee Dee Association.

W. L. WRIGHT.

LIST OF CHURCHES, PASTORS, CLERKS AND THEIR POST OFFICES

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.
Pee Dee,		L. V. Liles,	Lilesville, N. C.
Gum Spring,	B. Sanders.	Wm. Dabs,	" "
Wadesboro,'		W. F. Birmingham,	Wadesboro,' "
Brown Creek,	S. P. Morton,	J. M. Flake,	" "
Pleasant Grove,		J. D. Porter,	Flat Fork, "
Piney Grove,	E. David,	T. J. Polk,	Wadesboro', "
Red Hill,	G. O. Wilhoit,	E. H. Seago,	Ansonville, "
Saron,	W. M. Bostick,	S. W. Bostick,	Bostick's Mills, "
Cartledge's Creek,	John Monroe,	A. Dockery,	" "
Spring Hill,	John Monroe,		Shoe Heel, "
Forks of Little River	D. Wright,	W. L. Wright,	Troy, "
Bethel,	G. O. Wilhoit,	G. M. Ballard,	Mt. Gilead, "
New Union,	W. M. Bostick,	T. C. Dunn,	" "
Laurel Hill,	James Jordan,	M. M. Leach,	Hunsucker's Store,
Blackwood's Chapel,	W. M. Bostick,	J. Luther,	Pekin, N. C.
Mt. Carmal,	D. Wright,	L. Cook,	Troy, "
Hamer Creek,		W. H. Galloway,	Mt. Gilead, "
Swift Island,			Swift Island, "
Mt. Moriah,			Red Banks, "
Ebenezer,	J. R. Littleton,	J. D. McLester,	Albemarle, "
Dover,	James Jordan,	A. A. Leach,	Hunsucker's Store.

List of Ordained Ministers.

W. M. Bostick,	Bostick's Mills,	North Carolina.
D. Wright,	Troy,	" "
James Jordan,	Troy,	" "
John Monroe,	Shoe Heel,	" "
J. W. Dunn,	Mt. Gilead,	" "
J. W. Littleton,	Albemarle,	" "
J. W. Davis,	Lanesboro,'	" "
A. E. Bennett,	Ansonville,	" "
B. Sanders,	Lilesville,	" "

STATISTICAL TABLE.

Number.	CHURCHES.	COUNTIES.	NAMES OF DELEGATES.	Baptized.	Rec'd by Letter.	Restored.	Expelled.	Dead.	Dismissed.	White males.	White Females.	Colored members.	Total.
1	Pee Dee,	Anson,	W. T. Williams. Presly Bennett, T. B. Henry,	6				2		22	48	1	71
2	Gum Spring,	"	P. H. Seago, D. Seago, *S. Morton.				3		1	15	68	1	84
3	Wadesboro',	"	W. F. Birmingham, *M. Hair.						5	6	3		9
4	Brown Creek,	"	J. R. Barber, *J. A. Liles, *Milton Teal.		1	3			6	19	43	3	65
5	Pleasant Grove,	"	J. Allen, John F. Watkins, J. Waddill.		4		2	1	5	24	58		82
6	Piney Grove,	"	J. W. Davis, Louis Fort, *B. S. Boyd.	3	8		3			24	40		64
7	Red Hill,	"	*A. E. Bennett, *J. T. Waddill, J. J. McLendon.	50	4				12	41	38		79
8	Saron,	Richmond,	W. R. Covington, A. C. Covington, S. W. Bostick.	9					2	27	63		90
9	Cartledge's Creek,	"	*T. Bostick, James Robeson, A. Dockery.	6	4	1				24	31		55
10	Spring Hill,	"	S. Townsend, *D. McNeill, *T. M. Watson.	1						24	49		73
11	Forks of Little River,	Montgomery,	James Jordan, D. Wright, W. L. Wright.	6			1		5	21	50	1	72
12	Bethel,	"	E. T. R. Livingston, J. W. Dunn, A. L. Ballard.							26	44		70
13	New Union,	"	T. F. Haywood, D. Haywood, *James Byrd.	9	1		4	3	4	41	63	2	106
14	Laurel Hill,	"	A. Wright, C. Cagle, L. Simmons.	9		1	1	1		18	28	8	54
15	Blackwood's Chapel,	"	W. M. Bostick, *Garland Covington, S. T. Usher.		4				1				50
16	Mt. Carmal,	"	W. A. Morris, *Hiram Morris, G. W. Morris.	17	2		1	1		27	46		73
17	Hamer Creek,	"	W. Fraser, S. Fraser, W. M. Byrd.				2	2		19	36	7	62
18	Swift Island,	"	Not Represented.										13
19	Dover,	Moore,	Aaron Davis, James Allen, James G. Leach.	10	1		1	1	1	31	96	8	135
20	Mt. Moriah,	Robeson,	Represented by letter.										54
21	Ebenezer,	Stanley,	James Clayton, J. W. Pickler, Wm. Palmer.	5			2	10		28	52	7	89
			Absentees marked thus *	131	29	5	20	21	42	437	876	38	1,450

Received Dec 13, 1871

MINUTES

OF THE

SIXTY-FIRST ANNIVERSARY

OF THE

Pee Dee Baptist Association,

HELD WITH THE CHURCH AT

Cartledge's Creek, Richmond Co., N. C.,

OCTOBER 13th, 14th, 15th & 16th, 1876.

Moderator---Rev. W. M. BOSTICK, Bostick's Mills, N. C.
Clerk---S. T. USHER, Sulphur Springs, N. C.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS,
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NOVEMBER, 1876.

ORDAINED MINISTERS.

Rev. John Monroe,	Laurel Hill,	North	Carolina.
" D. Wright,	Troy,	"	"
" W. M. Bostick,	Bostick's Mills,	"	"
" Jas. Jordan,	Troy,	"	"
" N. B. Cobb,	Ansonville,	"	"
" J. J. McLendon,	"	"	"
" A. E. Bennett,	"	"	"
" G. O. Wilhoit,	"	"	"
" B. Sanders,	Lilesville,	"	"
" I. W. Littleton,	Albemarle,	"	"
" Jas. R. Littleton,	"	"	"
" U. F. Heathcock,	"	"	"

PROCEEDINGS.

CARTLEDGE CREEK CHURCH, RICHMOND CO., N. C.,
FRIDAY, October 13th, 1876.

The Association assembled at the time and place appointed.

The Introductory Sermon was preached by Elder G. O. Wilhoit, from Romans 8th chapter, latter clause of the 31st verse: "If God be for us who can be against us."

After a recess of forty-five minutes for dinner, (which was bountifully supplied by the good sisters of the church,) the Association was called to order by the Moderator, Elder E. A. Bennett, who read the 90th Psalm.

The Delegates then joined in singing the 705th hymn: "The Saviour bids us watch and pray," &c.

Prayer, G. W. Harmon leading.

Letters from the Churches composing the Association were then called for, which were presented and read, and the names recorded.

Election was then held for Moderator and Clerk, which resulted in the election of Elder W. M. Bostick, Moderator; and S. T. Usher, Clerk.

An invitation was then extended to Corresponding Messengers from sister Associations:

Elders E. L. Davis and G. W. Harmon, from Brown Creek; E. B. Dunn, from Welch Neck; Elder W. H. H. Lawhon, and Brethren J. J. McIntosh, J. A. Jackson and J. F. Moore, from Sandy Creek;

Also, Elder J. B. Richardson, Corresponding Secretary of the State Mission Board, all of whom were cordially received and welcomed to seats with us.

The following Committees were then appointed:

Order of Business—Elders Joseph Jordan, G. W. Wilhoit and D. Wright.
Church Letters—W. D. Townsend, A. C. Covington and D. D. Deberry.
Finance—T. B. Henry, Elder B. Sanders and T. F. Haywood.

On motion, called for the report of the Committee ap-

pointed at the last session of the Association, to look after the property of the Wadesboro' Church. No report.

Called for the reading of the Circular Letter, which was prepared by Brother W. L. Wright, now a student at Wake Forest College.

The letter was read, and after remarks by Elder J. B. Richardson, was unanimously adopted, and ordered to appear on the minutes.

CIRCULAR LETTER.

The Ministers and Messengers composing the Pee Dee Baptist Association, to the Churches they Represent send Christian Salutation:

DEAR BRETHREN: What does the future of the Pee Dee Association promise? This is an important question and demands from every member of the Association a careful, prayerful and serious investigation. Earnest christians in every age, while they have been zealous in the discharge of present duty, have all looked anxiously into the future, and inquired what the state of Zion would be and what footprints they were leaving for pilgrims who came after them. Indeed, we can not act well the present without continually making this enquiry. None of us are endowed with the spirit of propheey, but the past is the way-bill for the future, and present tendencies point to future results. Among the favorable signs, there seems to be in some sections,

I. A decline in zeal and piety.

Many who were once zealous church members now allow the most trivial circumstances to keep them away from church, and they also seem indifferent to every religious enterprise, having their affections set upon things on the earth, and being entirely engrossed with the perishing things of the present life. And many others, too, are found in company that christians ought not to keep. It seems that many christians have forgotten that they are always on duty. Again, there is not that fondness for religious conversation that there once was. The family altar, in many homes, is unknown. Many children never hear their fathers pray. Some of our churches seem to be declining in all those characteristics which mark a growing church. This dreadful decline ought to alarm us; for it is more to be dreaded than the argument of the infidel or the sword of the persecutor. Dear brethren, our waning zeal must be increased, our standard of piety must be exalted, our attachment to worldly things must be broken. It is better for us that the storms destroy our crops and the flames our property than that these should keep us from church or weaken our devotion to Christ. We need nothing so much at present as devotion to the cause of Christ. We hear much said about a consecrated ministry, and we need it, but not more than we need a consecrated laity. Dear brethren, if we would see the cause of our Redeemer built up, we must make religion *first* and other concerns second. A religion that does not cost something is wanting in influence.

II. Our youthful membership seem not to be awake to their duty and the responsibilities that so soon will fall upon them. There is a sad failure in the training given to our rising membership. Many, after being received into the church, remain there without being cared for and encouraged. Very few of our churches have Sunday Schools and prayer meetings in without the needed training they do not grow in grace, but soon fall in with

which the younger members may be carefully cared for. And being thus the gay and giddy multitude, lose their christian influence and bring a reproach upon the cause of Christ. O, young christians of the Pee Dee Association, let us awake to our high and responsible position, remembering that, in a very important sense, "we are our brother's keeper," that we are to be "winners of souls," that we ought and may have a powerful influence upon our associates. The young christian can reach a person of his own age that can be reached by no one else. Dear young christians, are we prepared for the conflict? Shall we bear the burden of the church with as much fortitude as many of our fathers who have passed away?

III. The ranks of our ministry are not being filled as the older ones pass away. Let us look over the list of our ministers and notice how many have passed the meridian of life and how many whose suns have well nigh set, and then look for the recruits. Who will hold up the banner of the cross within our borders in years to come? Where is our rising ministry? The ministry is to be supplied in answer to the prayers of christians. Does it not become us to "pray the Lord of the harvest that he will send forth laborers into his harvest?" We should not only pray for laborers but we should look for them and encourage them. Our denomination has been too careless with regard to this. Many most promising gifts have, for want of encouragement, come to their life work after the best period for mental training had well nigh passed. Some Associations sustain many beneficiaries from their own bounds, and offer to sustain young men from other sections, if these young men will labor for them when their course is finished. How different is this from the way we act with reference to a rising ministry.

Looking at the facts mentioned, and others that fall under our observation, can we say that the future is hopeful? Brethren, it does not become us to flatter ourselves. Facts stare us in the face which bring us to no happy conclusion. Let us no longer cry peace, peace, when the Lord's cause is waning. If many of our churches remain in the present do-nothing condition, we cannot tell what sad results will follow. A few more years of this stupor will bring evils that it will take a century to erase. God has ever visited the indifference of christians with the sorest chastisements. The saddest spectacles which this earth presents are to be seen where the gospel once was, but has been removed. Christianity is at the foundation of all good government. Indeed, every institution that brings happiness to man has its success bound up in the success of christianity. Is it so that we, who live in the fairest land, in the blaze of gospel light and in the era of religious liberty, shall do less for the cause of Christ than those who have toiled with the shackles of persecution hanging upon them? Amid the profusion of his blessings shall we forget the Giver of all good? But with regard to the future of our Association this thought ought to encourage and stimulate us—the future will be what we *make* it. The Lord has ever fulfilled his promise to bless earnest christian effort.

Let us go forth in the strength of the Lord God with faith in him, and earnestly strive to do his work. He has promised "that His word shall not return unto him void," and that "they that wait upon the Lord shall renew their strength," and that "he that goeth forth and weepeth bearing precious seed shall doubtless return again with rejoicing, bringing his sheaves with him." It is not our business to enquire if we are able to do this great work. Christ will strengthen us. Faith laughs at impossibilities. Let us go forth "doing with our might whatsoever our hands find to do." But in order to make the future bright, *every* one must feel his individual responsibility and discharge his duty. We very much need co-operation. Our ministers need to be more united and more in sympathy with one another. This might be effected by a better attendance upon our Union Meetings. It would do great good for the brethren to attend neighboring churches,

when they have no service at their own. This would increase brotherly love and be encouraging to the minister. Brethren, a great deal depends upon what we do within the next few years. Our Association embraces a large territory, and owing to the growth of some villages within its borders it is becoming a more important field. Dear brethren, let us be more active in every department of christian labor. We owe it to those who shall live within our bounds after we have passed away. We owe it to our pioneer fathers who formed and sustained the Association. We owe it to the martyrs by whose labors and sufferings religious liberty and freedom of conscience have been guarranteed to us. But most of all we owe it to that dear Redeemer by whose precious blood our sin-polluted souls have been washed. Oh, let us live for him who has done all things for us.

"My life, my time, my strength, my all,
I'd hold and spend for thee;
O, set my heart as free from earth,
As saints in glory be."

On motion, adjourned to meet at 9½ o'clock, A. M., Saturday. Prayer, Elder W. H. H. Lawhon leading.

SATURDAY MORNING, Oct. 14th, 1876.

The Moderator opened by reading the 48th Psalm.
Hymn, 472: "Jesus, Thy boundless love to me," &c.
Prayer, Elder E. L. Davis leading.
Called for report on Order of Business.
Report received and Committee discharged.
The roll was then called and absentees marked.
Minutes of preceding day read and approved.
Called for the report on the Wadesboro' Church.
The report was read and approved.

REPORT ON WADESBORO CHURCH.

Your committee to look after the property of the Wadesboro Church submit the following report: The property does not belong to the Pee Dee Association, but was made to certain Trustees for the benefit of the church and their successors.

The church admits a breach of the proper custom by the manner of their departure, but desires to continue their connection with the Brown Creek Association.

B. SANDERS, *Chairman.*

The following resolution was unanimously adopted:

WHEREAS, The church in Wadesboro has become connected with the

Brown Creek Association, and it appears upon investigation that this Association has no claim puon the church property:

Resolved, That the clerk of this Association be instructed to drop its name from the minutes of this body.

Called on Corresponding Messengers to sister Associations to report:

Elders D. Wright and W. M. Bostick attended Sandy Creek and was cordially received; Elder N. B. Cobb attended Brown Creek, and was kindly received and had quite an interesting and pleasant time with the brethren at Monroe; Rocky River, no report; Liberty, no report.

The following brethren were appointed Corresponding Messengers to sister Associations:

Sandy Creek—W. B. Owen, Elder Jos. Jordan, Neil Freeman.
Cape Fear—A J. Conley.
Liberty—Elders Jos. Jordan and D. Wright.
Rocky River—Elders G. O. Wilhoit and E. A. Bennett.
Brown Creek—Elders E. A. Bennett, N. B. Cobb and G. O. Wilhoit.

The following Committees were appointed:

To Write the next Circular Letter—Elder N. B. Cobb.
On Periodicals—J. A. Wright.

On the various objects of the Baptist State Convention:

Foreign Missions—Elder A. E. Bennett.
State Missions—Elder D Wright.
Education—Elder John Monroe.
Systematic Benevolence—Elder G. O. Wilhoit.

Called for report of Messengers attending Baptist State Convention: Elder W. M. Bostick attended.

The following brethren were then appointed to attend as delegates the next meeting of the Convention, to be held in Raleigh: Elders N. B. Cobb, A. E. Bennett and W. M. Bostick, with Brethren J. Luther, S. T. Usher, T. B. Henry and M. J. Thrower.

Called for the report on the Objects of the Baptist State Convention.

REPORT ON THE OBJECTS OF THE BAPTIST STATE CONVENTION.

1. The education of young men called of God to the ministry and approved by the churches to which they belong.

This is a very important work. Baptists have suffered much because their ministers were generally uneducated. Time was in the recollection of the writer when North Carolina had only six educated ministers. We should be very thankful that we have now about one hundred, but with this number in the field we have got to depend, and largely, too, for the supply of our churches and the building of others in destitute sections ; on the humble, pious and illiterate preachers to defend the truths of the gospel that are essential to the glory of God and the salvation of men. The old mistaken notion that educated men are hard to understand, is fast giving way before the powers of moral and religious lights. Plain Bible truth plainly set forth and well illustrated is what the world needs, and this is so much better done by a trained than untrained mind.

2. To support the gospel in destitute sections of the State. It has ever been the work of the church to send the gospel to the destitute. In the Convention we have a system ; this greatly facilitates the work. Through this department of the Convention many of our important towns have now in them good houses, a respectable membership, and the towns largely under Baptist influence. The same is true of many neighborhoods. These churches are now, many of them, self-sustaining, and some give nice sums to send the gospel to other sections. This work should be continued and increased. We are able to possess the land.

3. Church extension. This is a very important work. There are many points at which if we had comfortable houses it would add much to the religious interest of the community. There are several such places now in the knowledge of your committee and no doubt great numbers in the State.

4. The great Sabbath School work, perhaps not inferior to any benevolent enterprise. Great good has been accomplished, and yet not the one-half that might have been done if our people had been fully awake to its importance.

5. Then the State Convention is to co-operate with the Southern Baptist State Convention in all its Foreign Missions and Missions throughout the Southern States and Territories. The following missionaries with their assistants in foreign lands. The churches have engaged to support them through the Southern Baptist Convention : W. J. David and W. W. Calley in Central Africa ; G. B. Taylor and wife, Rome, Italy ; R. H. Graves, N. B. Williams with their families and Miss Whilden, Canton, China ; M. T. Yates and Mrs. Yates, Shanghai, China ; T. P. Crawford and wife, Mrs. Holmes and the Misses Moon, Tung Chow, China ; J. B. Hartwell and wife (now in this country), Chefoo, China.

D. WRIGHT.

On motion, so much of the report as refers to Education be first taken up, which was very ably discussed by Elders J. B. Richardson, N. B. Cobb and others.

On motion, Elder J. B. Richardson was requested to take up a collection for Ministerial Education.

Collection amounted to $12.80.

On motion, adjourned to 2 o'clock, P. M.

SATURDAY, 2 o'clock P. M.

The report on Education was, on motion, unanimously adopted.

On motion, State Missions was taken up, and responded to in a very able and stirring speech by Elder J. B. Richardson.

A collection was then taken up amounting to $25.10.

On motion, that part of the report referring to Church Extension was taken up, and fully discussed by the brethren, and ordered appended to the minutes.

Foreign Missions was then taken up.

A letter from Elder John Monroe on the subject of Missions, was opened containing $12.00, the proceeds of one acre of land. After the letter was read, it was ordered by the body that it be spread on the minutes.

LAUREL HILL, N. C., October 11, 1867.

To the Ministers and Messengers composing the Pee Dee Association :

DEARLY BELOVED BRETHREN :—Please find enclosed twelve dollars, the value of the product of one acre of ground planted in corn. This amount redeems the pledge made twelve months ago, to be divided as follows: Six dollars for Foreign Missions and six dollars in aid of mission labor performed in the bounds of the Pee Dee Association.

Very affectionately yours, &c.,

JOHN MONROE.

POSTSCRIPT.

Bro. Moderator and Brethren:—How many families are there in connection with the churches of the Pee Dee Association? May we not reasonably suppose that on an average there are ten families to each church, and there are twenty or more churches belonging to the Association. Now if—if—if, but oh, that cruel hearted if! If it were not in the way, the pastors, deacons, private members, male and female, could do so much more than they have ever done before. And the condition of a world of sinners lost calls loudly for a thousand times more to be done than has been done heretofore.

Suppose that ten families of a church resolve and then act, and plant *one acre* of their choicest ground in either wheat, cotton, corn or rice—would not the product in value amount to ten dollars; from the ten families $100? Multiply $10 by $20 and you will make it $2,000. Now, if the Treasurer of the Pee Dee Association had $2,000 in his pocket-book, he could, under the direction of a judicious Executive Board, apply said amount in aid of Foreign Missions, Home Missions, &c., &c.

In the above estimate, be it remembered that physicians, lawyers, school teachers, who may own land, are not overlooked. They are, of course, very intelligent in regard to the sad, deplorable condition of hundreds of millions of souls of priceless value in heathen lands, thousands of them every year passing into eternity, and then down into the shades of endless night.

Brother Moderator and brethren, bear with me whilst I will here insert a brief account of the early struggles of one of the noblest men who walks this planet: I mean M. E. Yates, a native of North Carolina. He said: "My attention was first directed to the condition of the heathen world from reading the Memoirs of Mrs. Judson, soon after obtaining, as I trust, the remission of my sins. Frequently did I weep for hours while following my plow or using my trowel, when I would reflect that the poor heathen, who

knew nothing of Jesus Christ, the only Saviour of the world, must die and appear before God to be judged according to their works in this world. With my heart thus overwhelmed, rather than let my brother and dear father see me weeping, I have often left my business to go into the solitary grove for the purpose of enquiring what the Lord would have me to do. I told my father that when I became a free man I intended to go to school, if I had *to make brick by moonlight* to pay my way. At the age of eighteen I sold my horse, my only available property, which enabled me to go to an academy for one year. Very soon, however, the brethren seeing my struggles came to my aid," &c.

Last year Brother Yates, upon hearing how poorly the Foreign Mission Board was supported, relinquished his salary. Other missionaries reduced theirs to the amount of hundreds of dollars.

The celebraled missionary Buckner, among the Indians, lately gave to the Muskogee (Indian) Association, lately in session, nine sacks of flour, four bushels of meal, one whole beef, with sugar and coffee. Wm. McCombes gave 800 pounds of flour.

A. Judson gave $10.000 to support the heralds of the cross in the Burman Empire, and to print and publish the Holy Bible which he translated him. self for the benefit of that heathen nation.

Yates, Buckner, Judson, Taylor, in Rome, and thousands of others implicitly believe the following Scriptures : "There is that scattereth and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov. xi : 24, 25. "He that hath pity upon the poor lendeth to the Lord : and that which he hath given, will He pay him again." Prov. xix : 17. "He hath dispersed, he hath given to the poor, his righteousness endureth for ever." Psalms cxii : 9. "Bring ye all the tithes into the store-houses, and prove Me now herewith saith the Lord of Hosts, if I will not open the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi iii : 10. "Give, and it shall be given unto you, *good measure, pressed down, and shaken together and running over*." Luke vi : 38. J. M.

POSTSCRIPT No. 2.

Your Committee of Finance will only report in the minutes, the money which they actually receive during the session. The amount reported last year was $97.53, including $31.55 for minutes. The public, judging from the printed report, will conclude that two-thirds of the churches are either *Anti-, or O-, missionary* churches.

I earnestly and most respectfully recommend that *this year* the committee on Church Letters be instructed to ascertain, as far as practicable, what amounts were forwarded to Treasurer Williams, in Raleigh, for the use of the various Boards of the Convention during the Associational year. Also what amounts were given or pledged to the agents, Richardson and Griffin.

I learn from a reliable source that the Pee Dee Church gave Brother Griffin bonds for the Seminary to the amount of $300 or over. Brother Richardson also made collections in various churches in the Pee Dee Association.

The committee on Church Letters could easily state the amounts paid and pledged by each church during the year ; and then the printed minutes will make a much better showing (financially) than they usually do.

J. M.

Collection for Foreign Missions was then taken up amounting to $13.50. For African Missions, 70 cents.

On motion, adjourned to Monday morning 9 o'clock.
Benediction by the Moderator.

SUNDAY MORNING, 11 o'clock A. M.

Congregation large.

Elder N. B. Cobb preached the Missionary Sermon from St. John 7th chapter and 46th verse: "Never man spake like this man."

At the close of the sermon a collection for State Missions was taken up, amounting to $11.20.

At 2 o'clock P. M., Elder J. B. Richardson preached to a large and attentive congregation, from 1st John, 3rd chap., 1st verse: "Behold what manner of love the Father hath bestowed on us."

At the same hour Elder Jas. Jordan preached to the colored church from Job 9 : 2 "But how should man be just with God?"

Congregations large and very attentive.

MONDAY, Oct. 16th, 9½ o'clock A. M.

The Moderator in the Chair.

Opened by reading the 13th chapter of Hebrews.

Prayer, E. L. Davis leading.

Called for report on Periodicals.

Report read, and after a full discussion on the merits of the *Biblical Recorder*, *Kind Words* and *Reporter*, was unanimously adopted, and ordered appended to the minutes.

REPORT ON PERIODICALS.

Religious and denominational literature is of great importance to us and especially to our country churches where we have preaching but once a month, and by the help of our religious papers we may be posted as to the work of the denomination. The experience of the past is that the readers of denominational papers are our best contributors for home and foreign work. It is the duty of Baptists to inform themselves in their own doctrine and practice, which they can easily do by the help of our religious newspapers, which are now so cheap we think such reading as referred to above will make us a wiser and better people, therefore we recommend,

first, the *Biblical Recorder* as one of the best religious papers of the country. Second, for further help and especially for the young we would recommend the *Reporter* published by Elders G. W. Harmon and B. H. Covington. For Sunday Schools, *Kind Words* and the *Baptist Teacher*.

Respectfully submitted, G. O. WILHOIT.

On motion, the 16th Article of the Order of Business, requiring an appointment to preach the Missionary Sermon at the next meeting of the Association, was stricken out, making it the duty of the Committee on Religious Exercises to make the appointment at the next meeting of the Association.

On motion, the following resolution was unanimously adopted:

WHEREAS, There is dissatisfaction relative to Bro. J. W. Dunn's preaching or officiating as an ordained minister;

Therfore resolved, That we advise the church of which he is a member to inquire into the case and correct all irregularities, that all things may be done decently and in order, that the cause of our blessed Redeemer may not suffer.

A petition from the church at Mt. Moriah, asking a letter of dismission, was unanimously granted.

On motion, agreed to hold the next meeting of the Association with the Church at Pee Dee, Anson County, commencing Thursday before the third Sabbath in October, 1877, at 11 o'clock, A. M.

On motion, the thanks of this Association are due and are hereby tendered to the members of Cartledge Creek Church and citizens in the vicinity, for the hospitable manner in which they have entertained the members of this body, which was unanimously adopted.

On motion, Elders N. B. Cobb, J. J. McLendon and Dr. A. L. Jackson were appointed a Committee to prepare an Order of Business for the next meeting of the Association.

On motion, the Clerk was instructed to superintend the printing of the minutes and [illegible] his services $10.00.

On motion, adjourned to fix [illegible] of next meeting of the Association.

Hymn, 982: "Jerusalem, my [illegible]," &c.

Prayer, Elder J. B. Richard[illegible]

Benediction by the Mederato[illegible]

Thus ended the Sixty-first [illegible] of the Pee Dee Baptist Association.

W. M. [illegible], MODERATOR.

S. T. USHER, *Clerk*.

At 2 o'clock, the Moderator preached the closing sermon from St. John, 11th chap., 45th verse: "Jesus wept."

Thus closed one of the most pleasant and harmonious meetings. The brethren seemed to realize the fact that "it was pleasant for brethren to dwell together in unity."

CLERK.

REPORT ON FINANCE.

CHURCHES.	Printing Minutes.	Home Missions.	Foreign Missions.	State Missions.	Sunday School Board.	Education.	Southern Baptist Theological Seminary.	Yates Mission.
Forks of Little River	$ 1 65	$....	$.....	$.....	$.....	$.....	$	$...
Pee Dee....	1 50	*5 00	*15 00	*16 50	*15 00	*15 00	*275 00	... .
Bethel.....	1 80	.....	.....	.....	.. ..	.....	.....	....
Spring Hill... ...	3 00	.....	*15 00	*16 00	.....	*10 00	*100 00	.....
Cartledge's Creek..	1 50	4 65	. ....	.....	.....	.....	.....	5 00
Saron.....	1 50	.....	.....	.....	.....	.....	. .....	.....
Brown Creek.....	2 50	.....	.....	.....	.. ..	.....	.....	... .
New Union.....	2 25	....	2 85	.....	.....	.....	.....	... .
Dover.....	1 50	.....	.....	.....	.....	.....	.....	.....
Ebenezer.....	2 45	.....	7 65	.....	.. ..	.....	.....	.....
Pleasant Grove...	1 10	....	.....	.....	.....	.....	.....	.. ..
Gum Spring.....	1 90	.....	.....	....	.. ..	.....	.....	.....
Red Hill	2 25	5 50	7 50	.....	2 50	.....	.....	... .
Black Wood Chapel	1 50	....	.....	.....	.....	.....	.....	....
Mt. Carmel.....	1 00	.....	... ..	.....	... ..	.....	.....	.....
Mt. Gillead.....	2 00	.....	Amou	nts not	recol	lected	by the	Clerk
Mt. Moriah.....	.....	.....	.....	.....	.....	.....	... ...	.....
Laurel Hill.	1 00	.....	. . ..	.....	.....	.....	.....	.....
Holly Mount.....	1 00	... .	.....	.....	.....	.....	.....	....
	$31 40	$9 15	$18 00		$ 2 50			$5 00

The amounts marked thus * have been forwarded by the churches during the year.

CHURCHES, PASTORS, CLERKS, THEIR POST OFFICES AND TIME OF PREACHING.

CHURCHES.	PASTORS.	SALARY.	Sabbath of Preaching.	CLERKS.	POST-OFFICES.
Forks of Little River	J. W. Littleton	$	1st,	J. L. McMillian,	Troy
Pee Dee	N. B. Cobb	125 00	2nd,	T. B. Henry,	Lilesville
Spring Hill	John Monroe				Laurel Hill
Bethel	G. O. Wilhoit			G. W. Ballard,	Mt. Gillead
Cartledge's Creek	W. H. H. Lawhon	120 00	1st,	T. J. Bostick,	Rockingham
Saron	W. H. H. Lawhon	125 00	4th,	A. C. Covington,	Bostick's Mills
Brown Creek	G. O. Wilhoit	100 00	4th,	J. M. Flake,	Wadesboro
New Union	J. W. Dunn	50 00	1st,	J. F. Crowder,	Mt. Gilead
Dover	Jas. Jordan	75 00	3rd,	A. A. Leach,	Hunsucker's Store
Ebenezer	Jas. Jordan	75 00		J. D. McLester,	Albemarle
Pleasant Grove	B. Sanders	50 00		H. R. Allen,	Beverly
Gum Spring	G. O. Wilhoit	100 00	1st,	P. H. Seago,	Lilesville
Red Hill	G. O. Wilhoit	100 00	3rd,	E. H. Seago,	Ansonville
Black Woods Chapel	W. H. H. Lawhon	100 00	3rd,	J. Luther,	Pekin
Mt. Carmel	J. W. Littleton	80 00	3rd,	W. M. Morris,	Troy
Mt. Moriah	A. R. Pitman			S. F. Williams,	Red Banks
Mt. Gilead	W. M. Bostick	125 00	1st,	T. F. Haywood,	Mt. Gilead
Laurel Hill	Jas. Jordan	75 00	4th,	M. M. Leach,	Hunsucker's Store
Holly Mount	J. W. Dunn	50 00	2nd,	C. Yarbrough,	Pekin

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	DELEGATES.	Baptisms.	Received by letter.	Restored.	Excluded.	Deceased.	Dismissed.	Males.	Females.	Colored.	Total.
Forks of Little River.	Montgomery...	W. F. Deaton,* J. Suggs.* J. E. McMillian	2	..	..	1	..	..	20	44	1	65
Pee Dee ..	Anson....	T. B. Henry, J. J. Sanders, J. N. Henry..	22	4	..	2	2	4	46	64	2	112
Bethel.....	Montgomery...	J. W. Dunn, Wm. Mills, John Warner	2	..	..	..	..	..	20	50	..	70
Spring Hill.....	Richmond	Peter McMillian, Robt. McLean	2	..	..	..	..	..	..	..	..	..
Cartledge Creek.....	Richmond...	J. B. Covington, E. L. Hicks, R. C. Manship	2	1	..	..	1	1	26	43	..	69
Saron.....	Richmond	A. C. Covington, W. D. Townsend, A. B. Covington	..	..	..	1	1	..	22	59	..	81
Brown Creek.....	Anson...	W. J. Barber, E. W. Flake,* A. B. Huntley*	1	2	..	6	..	..	16	36	..	52
New Union.....	Montgomery...	W. T. Green, D. D. Deberry, Joseph Dunn	14	4	1	1	2	17	25	48	4	77
Dover.....	Moore.....	A. A. Leach,* A. Davis, Neil Freeman	4	1	..	2	..	..	30	79	8	117
Ebenezer.....	Stanley..... ..	John Parmer, B. D. Coggins, Wm. Sanders*	37	1	..	2	2	6	50	70	7	127
Pleasant Grove	Anson.....	T. J. Poplin, W. M. Watkins,* A. B. Allen	7	..	..	4	1	2	31	61	..	92
Gum Spring.....	Anson.....	P. H. Seago, T. J. Tice, W. H. Liles*	3	3	2	15	1	1	38	74	1	113
Red Hill.....	Anson.....	G. O. Wilhoit, A. E. Bennett, J. U. Mills	5	..	..	1	..	4	41	49	..	90
Black Woods Chapel	Montgomery...	S, T. Usher, H. C. Luther,* J. Luther.	..	..	..	..	..	..	18	31	..	49
Mt. Carmel.....	Montgomery...	W. A. Morris, E. D. Cook, G. W. Hunsucker	3	2	..	2	..	4	32	52	..	84
Mt. Gilead.....	Montgomery...	W. M. Bostick, T. F. Haywood, W. M. Ballard	3	19	..	..	1	1	28	44	..	72
Mt. Moriah.	Robeson.....	A. D. McLean, D. W. Sanders*	5	4	..	..	..	..	17	42	4	62
Laurel Hill.....	Montgomery...	A. Wright, J. A. Wright, E. T. Smith*	..	..	..	3	1	...	16	28	7	51
Holly Mount.....	Montgomery...	W. Urry, D. A. Thompson, Jos. Haywood	2	1	..	2	..	1	22	38	..	60

Those marked thus * were absent.

SUNDAY SCHOOL STATISTICS.

CHURCHES.	SUPERINTENDENTS.	POST OFFICES.	No of Teachers.	No. of Pupils.	Conversions.	Vols. in Library.	Months opened.	Average attendance
Pee Dee	Rev. B. Sanders	Lilesville	10	100	3	100	12	55
Bethel	Very interesting	S. School	..	...	..	...	..	...
Spring Hill	T. J. Bostick	.....	..	...	..	...	..	..
Cartledge Creek	J. B. Covington	.....	10	70	..	42	8	..
Pleasant Grove	Interesting Sunday	School	..	...	..	...	..	30
Gum Spring	Sunday School, no	statistics	..	...	..	...	..	..
Red Hill	.....	.....	5	...	4	...	12	45
Mt. Gilead	T. F. Haywood	Mt. Gilead	6	100	1	...	12	75
Holly Mount	C. Yarbrough	Pekin	7	30	..	...	3	20

No other churches reported any Sabbath School statistics.

The Biblical Recorder,

(ESTABLISHED 1832.)

C. T. BAILEY and J. D. HUFHAM, Editors.

The BIBLICAL RECORDER, as the Organ of the Baptists of North Carolina, has for the last forty years ably and faithfully "contended for the faith once delivered to the saints" and accomplished a great work for us as a people. Under God it has been one of the most powerful instrumentalities in defending His truth and advancing the spiritual and temporal interests of His people. It is still a necessity, and with renewed vigor it is ready to enter every opened door to carry the glad tidings of the Gospel and do service for The Master. "Grounded in the truth," not carried away with new and strange doctrines, it is in the opinion of thousands of the wisest Baptists of the South, the best representative of Baptist faith and practice and among the ablest defenders of our denominational interests. It is a duty every Baptist family owes to its members that this paper should be regularly read by them. It will point your children to Christ It will teach them the grand distinguishing principles of the Baptists. It will teach them to love and defend the religion of their fathers and of the New Testament. It will prepare you for the changes that are to come over us as a denomination and enable you to meet and defend your faith against the new forms of error and the new isms that some are attempting to bring in Every Baptist family needs the RECORDER and should make some sacrifice to secure it. To its influence we owe the existence and prosperity of our College and the Baptist State Convention. More than ever before it is needed in sustaining these institutions and for the defence of our principles in the State. You need it Do you take It? Send for it Get your brethren to do so

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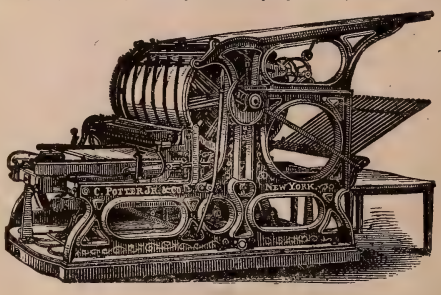

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MINUTES

OF THE

SIXTY-SECOND ANNIVERSARY

OF THE

Pee Dee Baptist Association,

HELD WITH THE

Pee Dee Church,

LILESVILLE, ANSON COUNTY, N. C.,

OCTOBER 18--21, 1877.

Moderator---Rev. W. M. BOSTICK, Bostick's Mills, N. C.
Clerk---COLLIER COBB, Lilesville, N. C.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS,
NOVEMBER, 1877.

Ordained Ministers and their Post Offices.

W. M. Bostick,	Bostick's Mills,	North	Carolina.
N. B. Cobb,	Lilesville,	"	"
Jas. Jordan,	Troy,	"	"
J. W. Littleton,	Albemarle,	"	"
Jas. R. Littleton,	"	"	"
J. J. McLendon,	Ansonville,	"	"
John Monroe,	Laurel Hill,	"	"
B. Saunders,	Lilesville,	"	"
G. O. Wilhoit,	Ansonville,	"	"
D. Wright,	Troy,	"	"

PROCEEDINGS.

FIRST DAY—Morning Session.

Pee Dee Church, at Lilesville, N. C.

Thursday, October 18th, 1877.

The Pee Dee Association assembled in its sixty-second session, with the Pee Dee Church, at 11 o'clock A. M.

The Introductory Sermon was preached by Rev. W. M. Bostick of Richmond county, from Hebrews xii: 28.

After a recess for dinner the body was called to order by Rev. W. M. Bostick, former Moderator, and opened by singing, reading the Scriptures by the Moderator, and prayer by Rev. N. B. Cobb.

Rev. N. B. Cobb of Anson, and Bro. C. H. Spencer of Camden county, were appointed Clerks pro. tem, and the letters from the churches were read, and the names of the delegates enrolled as follows:

Pee Dee Church.—W. T. Williams, J. J. Saunders, J. A. Tyson.
Forks of Little River.—Jas. Jordan, M. McMillan, John L. McMillan.
Bethel.—J. R. Dun, S. D. Ballard, A. L. Ballard.
Cartledge's Creek,—J. B. Covington, M. J. Thrower, E. L. Hicks.
Saron.—W. R. Covington, W. D. Townsend, W. C. Nicholson.
Dover.—Noah Freeman, James Milton, Joseph Deaton.
Ebenezer.—Parham Kirk, W. K. Littleton, J. W. Littleton.
Gum Spring.—Sanford Liles, David Dabbs, John Knotts.
Red Hill.—John Q. Mills, D. M. Austin, E. H. Seago.
Blackwood's Chapel.—Jas. D. Haywood, S. T. Usher, H C. Luther.
Mt. Gilead.—W. M. Bostick, E. A. Hartsell, W. S. Ballard.
Laurell Hill.—A. Wright, M. M. Leach, J M. Deaton.
Mt. Carmel.—John C. Morris, Wm. A. Morris, E. D. Cook.
Holly Mount.—Thomas Ussery, James Blake, David A. Thompson.

Revs. B. Saunders and J. Jordan were appointed tellers, and the Association balloted for Moderator and Clerk.

While the tellers were counting the votes an address of welcome was delivered by Rev. N. B. Cobb; and remarks on the early history of Forks of Little River Church, the oldest church in the Association, by Rev. David Wright of Montgomery.

The tellers reported Rev. W. M. Bostick, of Richmond, elected Modorator, and Collier Cobb, of Anson, Clerk.

An invitation to corresponding messengers and visiting brethren to take seats in the body and participate in its business was accepted by Bro. C. H. Spencer of the Chowan Association.

The committee on Order of Business reported as follows:

1st. Organization.
2d. Appointment of Committees, viz: 1. On Finance. 2. On Religious Exercises. 3. On State Missions. 4. On Education. 5. On Foreign Missions. 6. On Home and Indian Missions. 7. On Church Extension. 8. On Periodicals.
3rd. Reading of Circular Letter.
4th. Reports of Committees.
5th. Reports of Corresponding Messengers.
6th. Appoint Corresponding Messengers and Delegates to the Baptist State Convention.
7th. Settle Time and Place of next meeting.

The Chair announced the following committees in addition to those apppointed last year:

On Church Letters.—N. B. Cobb, J. Q. Mills. W. S. Ballard.
On Religious Exercises.—Pastor and Deacons of Pee Dee Church.
On Home and Indian Missions.—James Jordan.
On Church Extension.—W. B. Morton.
On Finance.—James Jordan, J. L. McMillan, John B. Covington.

The Circular Letter was then read and adopted, after remarks by Revs. N. B. Cobb and D. Wright:

CIRCULAR LETTER.

The Messengers of the Churches of the Pee Dee Association assembled at Lilesville October 18–21, 1877, *to the Members of the several Churches composing said body:*

DEAR BRETHREN:—Instead of greeting you this year with an annual circular letter of our own, we have thought best to republish in these minutes an old document which was issued by our Baptist ancestors in 1791 as setting forth their views at that time on a subject which, we are sorry to believe, needs to be brought before you even at this late day. This same Association (the Kehukee) in the year 1788, at the Falls of Tar River gave the following in answer to a request that they "give their opinion what they believe the real work of a deacon is."

"Ans. That we think that there ought to be such officers in the Church as Deacons, and that their work is to serve tables. That is, the table of the Lord, the table of the minister, and the table of the poor. And for to see that the church makes proper provision for them."—See History of Kehukee Association by Burkett and Read, 1803, page 93.

"CIRCULAR LETTE (.

"*The Messengers of the several Baptist Churches belonging to the United Baptist Association (formerly called the Kehukee Association,) met at the Flat Swamp Meeting-house, in Pitt county, North Carolina, October*, 1791*: To the several Churches in union with this Association, send Greeting:*

"DEARLY BELOVED BRETHREN: Our divine Lord and Master, in the

course of an indulgent providence, hath favored us with another anniversary interview, by which we obtain knowledge of the circumstances of the churches that compose this Convention; and we also received agreeable information concerning the interest and growth of our adorable Redeemer's Kingdom in many other places. And it must give peculiar pleasure to every gracious soul to hear 'that He who sitteth between the cherubim has stretched forth His mighty arm, and is making a willing people in the day of his power.'

"And since Almighty God, in carrying on this glorious work, is pleased by *the foolishness of preaching* to save them that believe, it therefore becomes necessary that there should be a number of preachers or ministers of the gospel. And according to the direction of our last Association, we proceed in our circular letter, at this time, to make a few observations on the necessary support or maintenance of gospel ministers; although we are very sorry that there should be the least occasion to write or speak upon that subject.

"We apprehend that one principal reason why the churches have been so remiss in this duty is because the people have been for a number of years grievously oppressed by an ecclesiastical establishment* in raising money by taxation for the support of ministers of a contrary sentiment, many of whom they had reason to fear God never sent to preach, but only preached for hire and divined for money, and regarded the fleece more than the flock.

"To shun this extreme many zealous preachers who abhorred their works of darkness and deceit, being sensible that such men crept into the ministry for the sake of filthy lucre, have thought it their duty to bear public testimony against them. But not being careful to distinguish between *living of the gospel of Christ* and being *supported by the laws of men*, these zealots have injudiciously condemned the practice of receiving anything at all as a reward for ministerial labors, and so have fallen into an error on the other hand. It is therefore necessary that a just mediocrity be observed between the two extremes.

"To guard against the error on both hands, it is necessary, dear brethren, we should make the Holy Scriptures the rule of our faith and practice. That ministers have a divine right to maintenance from the people is evident:

"1. From the express declaration of Jesus Christ, Matt. x: 9-10: 'Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes nor yet staves; for the workman is worthy of his meat, and the laborer of his hire.'—Luke x: 9.

"2. This *right* the Apostles published throughout the world: 1 Cor. ix: 14, 'Even so hath the Lord ordained that they which preach the gospel, should live of the gospel.' Gal. vi: 6, 'Let him that is taught in the word, communicate to him that teacheth in all good things.'

"3. This divine right of the minister's maintenance is manifested by the *law of nature:* Deut. xxv: 4. I Tim. v: 18, "Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward.'

"4. By the *law of nations:* 'Who goeth a warfare at any time at his own charges ?" I Cor. ix: 7.

"5. By the laws of farmers, graziers, vine-planters, reapers, threshers, &c.: I Cor ix: 7, 'Who planteth a vineyard and eateth not of the fruit thereof. Or who feedeth a flock and eateth not of the milk of the flock ?' I Cor. ix: 10-11, 'For our sakes no doubt this is written: that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things ?'

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*We would not be understood to insinuate that those establishments do yet remain they have been wholly removed and finally abolished in this State, by the late mos glorious Revolution.

"6. By the *Levitical law:* I Cor. ix: 13, 'Do you not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar are partakers with the altar ?'

"Thus have we, dear brethren, clearly proven from express Scripture, that the ministers of the gospel are justly entitled to a comfortable maintenance from the people. The minister's support should be *sufficient* and *plentiful*, because they are enjoined *hospitality*. The matter of their maintenance is expressed in terms so general as to leave the people at liberty to pay them in *kind* or *value*, *all good things*. The manner of paying is *cheerfully* and not *grudgingly*. The contributors are 'all who are taught of the word.'

"The truth of these things, beloved brethren, we make no doubt you are convinced of, but the neglect of them is too glaring to us, yourselves and others. We cannot but feel exceedingly sorry on this account. The consequences arising therefrom are very pernicious. By this sad neglect the poor ministers of the gospel are necessarily obliged to follow their worldly avocations for the support of themselves and their families, which prevents them from reading the Holy Scriptures, meditating, preaching constantly, and giving themselves wholly to the work—which weakens their hands, dulls their ideas, cools their zeal, and of necessity they are not so profitable to the churches, nor to the cause of Christ in general. These things, in a measure, you must be sensible of. Much more might be said upon this subject, but the bounds of a circular letter will not admit of it.

"Thus have we, dear brethren, (pursuant to an ordinance of our last Association) endeavored to consider this important duty, and now permit us affectionately and solemnly to call upon you to consider our adorable Master's weighty and powerful expostulations. 'Why call ye me Lord, Lord, and do not the things I say ? Ye are my friends if ye do whatsoever I command you. If ye love me keep my commandments. He that saith I know him and keepeth not his commandments, is a liar, and the truth is not in him. My little children, let us not love in word, neither in tongue, but in deed and in truth.'—Luke vi: 46. John xiv: 15; xv: 14. I John ii: 4, and iii: 18.

"Finally, brethren, those things which ye have both learned, and received, and heard, and seen, do; and the God of peace shall be with you.

Signed by order of the Association:

"Nathan Mayo, Moderator.

"Lemuel Burkitt, *Clerk.*"

The Association then adjourned till Friday morning at 9½ o'clock.

SECOND DAY—Morning Session.

Friday, October 19th, 1877.

Association convened in prayer-meeting at 9½ o'clock.

Religious exercises, conducted by Rev. E. A. Hartsell, of Montgomery, for half an hour. Prayer by Rev. C. T. Bailey.

The minutes of yesterday were read and approved, and the roll of delegates called.

Letters were handed in and delegates reported as follows :

Spring Hill Church.—A. J. Connally, Luther McMillan.
New Union.—J. W. Dunn.
Pleasant Grove.—Joseph Allen, T. A. Poplin.
Brown Creek.—W. D. Teal, E. W. Flake.

Invitations to seats in the body were accepted by Rev. C. T. Bailey, editor of the *Biblical Recorder*, and Rev. G. W. Harmon, of Brown Creek Association.

The following report on Periodicals was submitted:

REPORT ON PERIODICALS.

Periodicals of a religious and literary character are the indispensable visitors of every intelligent and pious family. There is no family which can afford to do without a good newspaper, especially at the present time when the terrible crisis is upon us; and so vastly many bright youths in the country who are doomed to ignorance, if not vice, without some cheap means of education is afforded, which alone can come through home literature—cheap religious newspapers. Our recent observation has fully convinced us that without the people be immediately aroused to the importance of education we are doomed to heathenism. And a good denominational paper, such as the *Biblical Recorder*, is one of the first necessities of every family. Without it we do not know our surroundings; neither do we hear the cries of our Board of Education, nor of our Missionaries abroad.

Therefore, we do recommend, first, the *Biblical Recorder* as the best Baptist publication in the State. Next, we would recommend *Kind Words* as the best child's and Sunday School paper now in publication.

Respectfully submitted, J. A. WRIGHT.

Rev. C. T. Bailey being called out gave an account of the past history and present condition of the *Biblical Recorder*, and was invited to solicit subscribers for the same. Remarks were also submitted by Elders Harmon, Cobb and Saunders, after which the report was adopted.

The report on Church Extension was then read and adopted as follows:

REPORT ON CHURCH EXTENSION.

A great work has been done all over the State in the way of building and repairing churches, which is not noticed in the minutes of our Associations or Convention. In the bounds of our own Association within the last five years new houses of worship have been erected at Lilesville, Red Hill, Gum Spring and Mt. Gilead; a new house is now going up at Pleasant Grove, and great improvements have been made on the house at Cartledge's Creek, and perhaps at other places. The Baptists of the State are now seeking to build commodious houses of worship at the principal towns and villages of the State. A new brick house has recently gone up at Winston, another at Graham; and appeals are now being made to the denomination for funds to erect houses in Williamston, Rockingham, Statesville, Salisbury, Lincolnton, and other important centres of influence.

Let us not rest satisfied until a comfortable Baptist house of worship

shall have been erected at every county seat and important town in the State. The Church Extension Society at Wilmington should be patronized by the entire Baptist denomination in North Carolina.

W. B. MORTON.

The report on Education was then read, pending the consideration of which the Association adjourned, with prayer by Rev. G. W. Harmon.

Afternoon Session.

Opened with prayer by Rev. R. H. Griffith.

Rev. E. L. Davis, Corresponding Messenger of the Brown Creek Association, Rev. J. B. Richardson, Corresponding Secretary of the North Carolina Baptist State Convention, and Rev. R. H. Griffith, D.D., Agent of the Southern Baptist Theological Seminary, accepted invitations to seats in the Association.

The report on Education was then discussed by Revs. Bailey, Richardson and Griffith, and a collection was taken up by Rev. N. B. Cobb for the Educational Board of the N. C. Baptist State Convention.

During the collection Bro. Griffith promised to pay a quarter for the privilege of preaching the following sermon, from the text: "Charity begins at home." 1st. It isn't true. 2nd. Its false. 3rd. The devil never told a bigger lie.

The report was then adopted as follows:

REPORT ON EDUCATION.

Education is a very comprehensive term. It has been defined as follows: "The bringing up, as of a child; instruction; formation of manners. Education comprehends all that series of instruction and discipline which is intended to enlighten the understandlng, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations. To give children a good *education* in manners, arts and science, is important; to give them a religious *education* is indispensable; and an immense responsibility rests on parents and guardians who neglect these duties."—*Webster.*

As the Association furnished no specific instructions relative to the preparing of the report, the writer will treat this very important subject in an *Intellectual, Moral, Religious and Theological* point of view.

1. An Education, purely intellectual, is the training of the understanding by competent instructors, beginning with the simplest rudiments of study, and progressing gradually through years of close application, first, in the Primary Schools, and then in Academies, Colleges, male and female, and then in the Universities—thus securing a knowledge of the English, Latin, Greek, Hebrew, French, German, and other languages. Also, by hard study, becoming acquainted with the uses of the lower and higher

Mathematics, and the Arts and Sciences, until finally the fortunate students take their stand where the proud Temple of Fame shines afar.

We would not be understood as meaning that it is within the range of possibilities for all the boys and girls of America, or of any other land, to pursue the extensive course of studies indicated above, but we must insist that as large a number of them as possible should avail themselves of the means of the highest culture, and then endeavor to feel the mighty obligation resting upon them to let their light shine to bless the world.

2. Moral Education is the scriptural and proper training of the moral faculties of the human mind, the teachings and discipline to begin at the parents' knees, followed up in Bible Sabbath Schools, in the house of God and enforced upon the conscience by repeated lessons upon the blessedness of the highest type of morality; and the awful penalties annexed to a violation of any of Jehovah's moral precepts.

"Thou shalt not kill." "Thou shalt not steal." "Thou shalt not bear false witness." These are some of the precepts engraven by the finger of the Almighty upon two tables of stone. In the book of Revelation, we read that "all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death." The following illustration has reference to one of the above precepts, and will apply with equal force to every command upon the two tables: A vessel had sailed from port a few days, when it was discovered that a little boy had been smuggled on board, either of his own accord or by some one else. When he was found he told the officers that his step-father brought him on board—hid him away in the hold, in order to convey him to America, where he had relatives. They believing him to be a liar and a very wicked boy, sternly told him that in ten minutes they would hang him until he was dead unless he told the truth. The officer took out his watch. Tick, tick, tick, went the time-piece. At the end of eight minutes, the officer said, only two minutes to live. Down went the boy upon his knees, saying, "Please let me say the Lord's prayer, *for I can die, but I cannot tell a lie.*" They then believed him to be a truthful boy, and he was a favorite the balance of the voyage.

3. A Religious Education consists in learning and understanding the unspeakably important lessons contained in that book of books, the Holy Bible. The following, among many other doctrines, are to be studied carefully, prayerfully and diligently by the young and the old, who would attain the possession of that high and holy knowledge, which maketh wise unto salvation: 1. The existence, character, perfections, and requirements of the Great Supreme and Eternal God. 2. The relation which the race of Adam sustain to their Creator, Preserver and final Judge. 3. The fallen, guilty, ruined, helpless condition of mankind. 4. The mission of mercy and love upon which Jesus came down into this world to make an atonement for sin, and open up the way to Heaven. 5. The absolute necessity of repentance toward God, and faith in Jesus Christ, in order to the attainment of eternal life. 6. The Divine agency and supernatural power of the Holy Spirit required to quicken those dead in trespasses and sins—to awaken those sleeping securely on the brink of ruin—to lead and draw the broken-hearted to the Lamb of God—to comfort and cheer the way-worn pilgrims on their journey to the celestial city. 7. Early and continued efforts to instill into the minds of all, young and old, that morality, formality, ritualism, and all external ceremonies, cannot be substitutes, instead of charity, which means the pardoning and forgiving love of God shed abroad in our hearts by the Holy Spirit

Mills, or some one else, said many years ago that ever since the devil shaved himself, put on his Sunday clothes, and joined the church, he has been using his super-human energies without resting or sleeping a moment day or night, and appearing unto men in the garb of an Angel of Light, and too successfully pursuading them to rely upon the various forms of

ritualism for the eternal salvation of their souls; *instead* of that *holiness*, without which no man can enter heaven.

In the days of Christ, the Pharisees could pray, (such praying as it was) —could eat the Lamb of the Passover—observe strictly all the rites and ceremonies of the *Levitical Law*—and yet the meek, merciful Son of God pronounced them to be a generation of vipers, and to be in imminent danger of eternal ruin. Ritualism, and all ceremonies, are external, and altogether different from the new birth, from the washing of regeneration, and from the mighty power and virtue of that fountain of blood, opened in the house of David, for sin and all uncleanness. When the root is good, and the tree itself is made good by the power of the Spirit and grace of God, then we may expect the fruit to be good, and manifesting itself by a consistent walk in all the ordinances and commands of Jesus. A clean heart and a right spirit created within, will be exhibited to the church, and to the world, by a godly walk and holy conversation as becometh the gospel.

4. Education in Theology. This kind of training and culture is usually obtained in Seminaries organized and furnished with all the necessary books, and competent Professors, able to teach others who desire to be as well prepared as possible for the arduous and awfully responsible work of the holy ministry.

On the part of the churches the greatest possible care should be used in licensing men to be ministers, and recommending them to Education Boards for aid in Theological studies. A number of the most weighty considerations go to show that an unconverted man, or a man truly regenerated, if he gives no evidences of *a Divine Call*, or if he is without the proper talents for engaging in the great work, should not be sent to Theological Institutions. A man who knows nothing *experimentally* of the new birth, though he might have the learning, talents and eloquence of a Cicero, should not be at all encouraged to become a herald of the cross. Such an one is spiritually dead and blind, and when the blind undertake to lead the blind, both will fall into the ditch.

When, however, a middle aged man or a young man experiences the pardoning and constraining power of the love of the crucified One, and feels in his soul, that a woe be unto him if he preach not the gospel—and the said man is without a proper knowledge of the language in which he is going to teach others—and, furthermore, that he is very deficient in understanding the Great Fundamental Doctrines of Christianity—such an one, if he has not means of his own, should be bountifully aided in going through a course of systematic studies, more or less extended as circumstances may allow.

"Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God," Rom. i: 4. was a Baptist, for he repeatedly told the churches, Rom. vi: 4, and Col. ii: 12, that himself and others had been "buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so" that they "also should walk in newness of life." Paul was mighty in the Scriptures, a profound Professor of Theology, the equal, if not the superior, of the Professors of our day. Timothy was a much younger Professor than "*Paul the aged*," and his father in the gospel, charged him that he should put the younger "brethren in remembrance of these things," and if he should he would "be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine." The Apostles for three years sat at the feet of the "Great Teacher"—the younger ministers enjoyed the theological instructions of the Apostles—who charged them that they should "hold fast the form of sound words," which they had heard, "in faith and love which is in Christ Jesus."

Then, "educate, educate, educate," the masses, so as to be able to read

the Bible—those having means educate them in the high schools and colleges—and those who are to be ministers, educate them in all the theology of the gospel.

Respectfully submitted,

JOHN MONROE.

Corresponding Messengers were then called upon to report.

Revs. D. Wright and Jas. Jordan had attended the Liberty Association and were cordially received.

Rev. N. B. Cobb, J. Luther and T. B. Henry had a good time at the Baptist State Convention.

The following Corresponding Messengers were then appointed:

To Sandy Creek Association.—W. B. Owen, Jas. Jordan.
Cape Fear.—J. J. McLendon.
Liberty.—D Wright, W. A. Morris.
Rocky River.—J. Q. Mills, C. C. Braswell, J. W. Littleton.
Brown Creek.—J. J. McLendon, N. B. Cobb, J. Q. Mills.
To Baptist State Convention.—G. O. Wilhoit, N. B. Cobb, J. J. McLendon, W. S. Ballard, S. T. Usher, B. Saunders, J. B. Covington, W. M. Bostick, (on motion).

The following committees were then appointed to report next year:

On State Missions.—Rev. Jas. Jordan.
Foreign Missions.—Rev. N. B. Cobb.
Church Extension.—J. J. Saunders.
Periodicals.—Rev. G. O. Wilhoit.

On motion, Rev. R. H. Griffith, D. D., was granted the privilege of addressing the meeting at half-past ten to-morrow morning.

Adjourned with prayer by Rev. J. B. Richardson.

THIRD DAY—Morning Session.

Saturday, October 20th, 1877.

Association met in prayer-meeting at 9½ o'clock.

Religious exercises conducted by Rev. G. O. Wilhoit, of Anson county, for half an hour. Prayer by Rev. E. L. Davis.

Rev. W. M. Wingate, D. D., President of Wake Forest College, accepted the invitation to a seat in the Association.

On motion, Dr. Wingate wat requested to address the Association this afternoon.

Rev. R. H. Griffith, D. D., addressed the assembly in behalf of the Southern Baptist Theological Seminary, for the benefit of which a collection was taken up. Amount collected: Cash, $25.25; bonds, $120.00.

The report on Systematic Benevolence was read, as follows:

REPORT ON SYSTEMATIC BENEVOLENCE.

If the spread of the gospel is essential to the salvation of souls, we ought to send it to the ends of the world. But to do this requires men and means. And to supply this continual call we must have system. The Baptist denomination is well organized for work. It is our churches only that have no system, and are failing to do the work they are able to do. The churches failing to do their duty confuses our Boards;—we need regular contributions that our Boards may know how to employ Missionary labor. We recommend the following plan: For every church to appoint one or more Treasurers whose duty it shall be to receive contributions at every meeting of the church, for some of the objects of the Baptist State Convention, or other benevolent purpose, and forward the same as direeted by the church; and that the Treasurer keep a record of the amount received of each member and report annually. And that he also report annually the names of delinquents that they may show cause for their delinquency.

Respectfully submitted, G. O. WILHOIT.

The subject was discussed by Revs. J. B. Richardson, N. B. Cobb, Dr. Wingate and C. T. Bailey. Report adopted.

Report on State Missions read and adopted, as follows:

REPORT ON STATE MISSIONS.

There is, perhaps, no religious enterprise in which we are engaged more important than State Missions, and especially to us. There are a great many isms now in our State, derogatory to the gospel of Christ, many of which are hard to meet and successfully combat. Your committee was recently informed that an intelligent merchant in our State asked a minister, not in so many words, but meaning "What my family and I must do to be saved?" The reply was, "There is no hope except in the church and her ordinances." In many sections the masses believe that sincerity is the rule of action, and the principle on which we shall be finally judged. Then there are many sections destitute of the preaching of the Word. Many youths are growing up uninformed on religious principles—destitute of a knowledge of the plan of salvation.

We have now some seven Missionaries in the field. They are filling some twelve or fifteen stations. These brethren are, and have been, laboring with good success. Much has been done, and much more remains to be done in order to keep pace with this fast age, the increase of population and the many innovations and isms now extant. And further there is a a natural disposition, growing out of our depraved natures, to readily accept these soul-destroying errors. As good and moral citizens, as patriots, and *especially as christians*, we are bound to give them the gospel; and unfaithful will we be to our Lord and Master, if we neglect this imperative duty.

Respectfully submitted,

D. WRIGHT.

Adjourned with prayer by Rev. Dr. Wingate.

Afternoon Session.

Opened with prayer by Rev. G. W. Harmon.

Rev. W. M. Wingate, D. D., President of Wake Forest College, represented the Board of Education. Rev. N. B. Cobb addressed the assembly on the same subject. After which $12.10 was contributed by the congregation for the beneficiaries at Wake Forest College.

Remarks on Education by Rev. J. B. Richardson.

Rev. R. H. Griffith, D. D., proposed to give one dollar for the privilege of making a speech. The proposition was accepted.

Report on State Missions adopted.

Report on Church Letters was read and adopted, as follows:

REPORT ON CHURCH LETTERS.

All of the churches belonging to this Association, except Holly Mount, are represented by letter and delegates. All, except Dover, Bethel, Laurel Hill, Forks of Little River and Holly Mount, report Sunday Schools; and several report weekly prayer-meetings. Thirteen Sunday Schools are reported, but Spring Hill and Ebenezer do not send up their Sunday School statistics. The other 11 Sunday Schools, reported by 9 churches, contain 70 officers and teachers, and 486 pupils. Allowing the same average for the two schools whose statistics are not reported, and for one mission school in Anson, not reported, there are over 700 persons connected with the Baptist Sunday Schools of the Pee Dee Association.

The 17 Church Letters report 94 baptisms, and a membership of 1,409, which, added to the statistics of New Union for last year, give an aggregate white membership of 1,500 for the 18 churches.

The Church at Holly Mount are mourning over the death of their pastor, Rev. J. W. Dunn.

The Pee Dee Church at Lilesville sends up the following query:

"What should be done with a church member who neglects to contribute according to his ability to the support of the gospel at home and abroad?"

N. B. COBB, *Ch'm'n of Committee.*

Rev. J. J. McLendon was appointed to preach the Introductory Sermon.

A motion was carried to refer the following query to five brethren of the different churches:

"What should be done with a church member who neglects to contribute according to his ability to the support of the gospel at home and abroad?"

The following resolution on Foreign Missions was read and adopted: (Report not handed in.—Printer.)

Report on Finance was read and adopted as follows:

REPORT ON FINANCE.

Foreign Missions, $32.89; State Missions, $16.21; Home and Indian Missions, $3.90: Sunday School Board, 25 cts.; Minute Fund, $28.60. Collection for Ministerial Education, $23.10.

JAMES JORDAN,
J. B. COVINGTON,
W. Q. MILLS,
Committee.

Agreed to hold the next meeting of the Association with the Mt. Gilead Church, Montgomery County, commencing on Thursday before the third Sunday in October, 1877, at 11 o'clock, A. M.

Report on Home and Indian Missions read and adopted as follows:

REPORT ON HOME AND INDIAN MISSIONS.

The Southern Baptist Convention has two Mission Boards, the Foreign Mission Board, located at Richmond, Va.; and the Home and Indian Mission Board, located at Marion, Ala. The latter Board employs Missionaries in those Southern States and Territories which have no State Conventions, among the Chinese of California and among the Indians in the Indian Territory. Dr. H. F. Buckner, our Missionary to the Indians, informs us that there are now 32 native preachers and 32 Baptist churches among the Creek Nation, with a membership of over 2,000. It has been estimated that whilst the cost in dollars and cents to the United States Government is $100 for every Indian killed, the cost to our Home and Indian Mission Board has been only $1.00 to every Indian converted.

Your Committee would urge upon the churches of this Association the importance of sustaining a Board which has hitherto been entirely ignored by us.

JAMES JORDAN,
J. B. COVINGTON,
J. Q. MILLS,
Committee.

On motion, the Clerk was allowed $8.00 for transcribing and superintending the printing of the minutes.

On motion, a vote of thanks was tendered to the brethren and friends of Pee Dee Church and vicinity for their kindness and hospitality during the session of the Association.

On motion, a vote of thanks was tendered to Rev. C. M. Pepper, pastor, and the official members of the Methodist Church, for the use of their house of worship during the Association.

The Committee appointed to reply to the Query from Pee Dee Church, at Lilesville, reported as follows:

Answer.—A church member who neglects to contribute according to his

ability to the support of the gospel at home and abroad, should first be instructed from the scriptures, and then cited before the church. If, after proper instruction, he persist in his neglect of this plain duty, he should be excluded from the fellowship of the church.

The answer was unanimously adopted.

The committee on Religious Exercises reported

That the Rev. Edmund L. Davis would preach in the Baptist Church tonight;
Rev. W. M. Wingate, D.D., in the Baptist Church on Sunday, 11 o'clock;
Rev. R. H. Griffith, D. D., " " " " 2 "
Rev. C. T. Bailey in the Methodist Church on Sunday at 11 o'clock;
Rev. G. W. Harmon " " " " 2 "

There was preaching in the Baptist Church on Thursday night, by Rev. James Jordan, and on Friday night, by Rev. J. B. Richardson.

On motion, the Association adjourned to meet with the church at Mt. Gilead, in Montgomery county, on Thursday before the 3d Sunday in October, 1878.

Prayer by Rev. R. H. Griffith.

W. M. BOSTICK, Moderator.

Collier Cobb, *Clerk.*

SUNDAY, October 21, 1877.

At 9½ o'clock, a large congregation gathered in mass-meeting at the Baptist Church and listened to Sunday School addresses by Rev. C. T. Bailey, Dr. Wingate and Dr. Griffith.

At 11 o'clock, the Missionary Sermon at the Baptist Church was preached by Rev. W. M. Wingate, D. D., from Matt. 19: 29: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." And at the Methodist Church by Rev. C. T. Bailey, from Rom. 8: 28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Collections for State and Foreign Missions, at the Baptist Church, $42.16; at the Methodist Church, $4.70; total, $46.86; making the entire cash collections during the session of the Association, with what was sent up by the churches,

$207.70; viz: for Education Board $28.10; for State Missions $65.08; for Indian Missions $4.00; for Foreign Missions $56.42; for S. S. Board 25c; for Southern Baptist Theological Seminary $25.25, and for Minute Fund $28.60. Pledges amounting to $7.00 were made to the Board of Education; pledges amounting to $15 were given to the State Mission Board; and bonds amounting to $120.00 were given to the Southern Baptist Theological Seminary. Cash and pledges together $349.70.

In the afternoon, Rev. R. H. Griffith preached at the Baptist Church from Luke 22: 57. Subject—Peter's denial of his acquaintance with Jesus. Rev. G. W. Harmon preached at the same hour at the Methodist Church from I Cor. 1: 23-24.

The congregation on the Lord's Day was larger than both churches could hold, but unusually good order prevailed, and it is hoped that much good was accomplished by the preaching of the word and the able discussion of the several reports made during the session of the Association.

COLLIER COBB, *Clerk.*

STATISTICAL TABLE OF PEE DEE ASSOCIATION.

CHURCHES.	When Organized.	COUNTIES	PASTOR.	CLERK & HIS P. O.	Sab. of Preach'g.	Additi'n.			Dimin'tn			White Males.	White Females.	Total Whites.	Colored.	Total Membership.
						Baptisms.	Letter.	Restoration.	Letter.	Exclusion.	Death.					
Forks of Little Riv.	1760	Montgom'ry,	J. W. Littleton .	J. S. McMillan, Troy,	1	..	1	1	2	..	..	20	44	64	..	64
Pee Dee,	1785	Anson,	N. B. Cobb,	J. J. Saunders, Lilesville,	2	10	6	2	1	3	..	48	76	124	2	126
Bethel,	...	Montgom'ry,	G. O. Wilhoit,	A. L. Ballard, Mt. Gilead,	2	2	..	..	..	1	2	17	50	67	..	67
Spring Hill,	..	Richmond,	John Monroe,		1	13	1	..	..	..	..	..	..	85	...	85
Cartledge's Creek,	1823	"	N. B. Cobb,	T. J. Bostick, Rochingham,	4	13	..	..	1	..	1	29	49	78	..	78
Saron,	1826	"	W H H Lawhon,	A. C. Covington, Capel's Mills	3	..	2	..	..	1	3	20	59	79	..	79
Brown Creek,	....	Anson,	G. O. Wilhoit.	J. M. Flake, Wadesboro',	4	9	2	2	3	...	..	21	42	63	..	63
*New Union,	.....	Montgom'ry,	...	No Letter,	..	..	..	..	..	..	..	*29	58	87	4	91
Dover,	1833	Moore	J. W. Littleton,	A A Leach, Hunsucker's Store	3	..	..	2	3	3	1	28	77	105	9	114
Ebenezer,	..	Stanley,	James Jordan,	J. D. McLester,	2	2	1	1	1	1	1	56	74	130	7	137
Pleasant Grove,	1843	Anson,	B. Saunders,	H. R. Allen, Beverly,	1	2	..	..	3	3	..	28	62	90	2	92
Gum Spring,	...	"	G. O. Wilhoit,	P. Ratliff, Lilesville,	1	4	..	..	8	2	1	37	68	105	1	106
Red Hill,	1860	"	" "	D. H. Braswell, Ansonville,	3	17	..	1	1	..	..	50	57	107	..	107
Blackwood's Chap'l	....	Montgom'ry,	W. M. Bostick,	J. Luther, Harrisville,	3	..	..	..	..	2	..	16	31	47	..	47
Mt. Carmel,	1856	"	Jas. Jordan,	H. Morris, Troy,	3	12	..	..	3	..	..	35	57	92	..	92
Laurel Hill,	1849	"	W. M. Bostick,	M M Leach, Hunsuckers Store	2	..	..	..	2	2	..	14	27	41	4	45
Holly Mount,	....	"	...	Chas. Yarbrough, Pekin,	2	..	..	..	..	2	1	21	36	57	..	57
Mt. Gilead,	1875	"	W. M. Rostick,	T. F. Haywood, Mt. Gilead,	4	10	3	1	..	7	2	32	47	79	1	80
18 churches. Total	...	...	...	...	..	94	16	10	28	27	12	501	914	1500	30	1530

*Last year's statistics.

MINUTES

OF THE

Sixty-Third Anniversary

OF THE

PEE DEE

Baptist Association,

HELD WITH THE

MT. GILEAD CHURCH,

Mt. Gilead, Montgomery County, N. C.,

October 17th, 18th, 19th and 20th, 1878.

REV. W. M. BOSTICK, Moderator,.....Bostick's Mills, N. C.
COLLIER COBB, Clerk,..... .....Lilesville, N. C.

RALEIGH, N. C.:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
NOVEMBER, 1878.

Ordained Ministers and their Post Offices.

W. M. BOSTICK,	Bostick's Mills,	N. C.
N. B. COBB,	Lilesville,	"
W. F. HATHCOCK,	Albemarle,	"
JAS. JORDAN,	Troy,	"
J. W. LITTLETON,	Albemarle,	"
JAS. R. LITTLETON,	Albemarle,	"
J. J. McLENDON,	Ansonville,	"
JOHN MONROE,	Laurel Hill,	"
B. SAUNDERS,	Lilesville,	"
G. O. WILHOIT,	Ansonville,	"
D. WRIGHT,	Troy,	"

PROCEEDINGS.

FIRST DAY—MORNING SESSION.

Mt. Gilead Church, Montgomery Co., N. C.,
Thursday, October 17th, 1878.

The Pee Dee Association assembled in its sixty-third session with the Mt. Gilead Church at 11 o'clock A. M.

The Introductory Sermon was preached by Rev. B. Saunders of Anson county, from 2 Timothy ii: 15.

After a recess for dinner the body was called to order by Rev. W. M. Bostick, former Moderator, and opened by singing, reading the Scriptures by the Moderator, and prayer by Rev. J. J. McLendon.

The letters from the churches were read, and the names of the delegates enrolled as follows:

Pee Dee Church.—J. J. Saunders, J. C. Burmingham.
Spring Hill.—D McNeill.
Bethel.—R. T. Williams, S. A. Williams, J. R. Dunn.
Cartledge's Creek.—J. B. Covington, E. H Hicks, W. W. Bostick.
Rockingham Branch of Cartledge's Creek.—
Saron.—W. R. Covington, John Bennett, A. B. Covington.
New Union.—J. F. Crowder.
Dover.—Elias Freeman. Joseph Deaton, Aaron Freeman.
Mt. Gilead.—Wm. Haywood, Jas Bird, D. H. Cook.
Ebenezer.—Z. D. Coggins, Robt. Biles, Wm. Calaway.
Gum Spring.—C. T. Ratliff.
Red Hill.—J. J. McLendon, D. H. Braswell.
Blackwood's Chapel.—J. Luther, S. T. Usher, H. C. Luther.
Mt Carmel.—Louis Cook, J. C. Morriss.
Holly Mount.—Chas. Yarborough, Welcome Usery.

Rev. W. M. Bostick, of Richmond, was elected Moderator, and Collier Cobb, of Anson, Clerk, by acclamation.

The Moderator then entertained the Association with a few remarks.

An opportunity being afforded for churches wishing to connect themselves with this body to do so, the following churches, through their delegates, applied for membership:

Cool Spring.—
Hoffman.—T. B. Newberry, E. Watson, Thos. Butler.
Hamlet.—T. B. Newberry.

They were referred to the following committee appointed

to examine the Articles of Faith, and report as to orthodoxy, &c.: Revs. N. B. Cobb, J. B. Richardson and J. J. McLendon.

An invitation to visiting brethren and corresponding messengers to take seats in the body and participate in its business, was accepted by Rev. J. B. Richardson from Liberty Association, and Rev. T. B. Newberry of the Cape Fear Association.

An invitation to ministers, not messengers from any Association, was accepted by Rev. G. A. Carroll from the Waccamaw Association.

The Moderator appointed the Deacons of Mt. Gilead church a committee on Religious Exercises, and, on motion, the Pastor of the church was added.

The committee appointed to examine into the Articles of Faith of the newly constituted churches reported as follows:

The committee appointed to examine into the Articles of Faith of the newly constituted churches at Cool Spring, Hamlet and Hoffman, find them orthodox, and recommend that they be received into the fellowship of this body.

J. B. RICHARDSON,
N. B. COBB,
J. J McLENDON.

They were then received and welcomed into the Association by the Moderator. A hand of welcome was also extended to pastors from two other churches.

Rev. W. M. Bostick, in behalf of Mt. Gilead church, extended a welcome to all present.

On motion, the committee on Religious Exercises was instructed to appoint a brother to preach in this house every day at 11:15 o'clock.

The following committees were then appointed to report during the meeting:

On Education.—Elder J. B. Richardson.
Temperance.—Eld. D. Wright.
Sabbath Schools.—Elder T. B. Newberry.
Finance.—Rev. Jas. Jordan, D. McNeill, Rev. B. Saunders.
On Home and Indian Missions.—Rev. N. B. Cobb.

After singing, and prayer by Rev. J. B. Richardson, the Association adjourned till Friday morning at 9:30 o'clock.

SECOND DAY—MORNING SESSION.

FRIDAY, October 18th, 1878.

Opened with prayer by Elder N. B. Cobb.

The following report on Order of Business was read and adopted:

1st. Organization.
2d. Appointment of Committees, viz: 1. On Finance. 2. On Religious Exercises. 3. On State Missions. 4. On Education. 5. On Foreign Missions. 6. On Home and Indian Missions. 7. On Church Extension. 8. On Periodicals.
3d. Reports of Committees.
4th. Reports of Corresponding Messengers.
5th. Appoint Corresponding Messengers and Delegates to the Baptist State Convention.
6th. Settle Time and Place of next meeting.

The minutes of yesterday were read and approved and the roll of delegates called.

The Moderator then extended a hand of fellowship to brethren E. Watson and Thos. Butler, delegates from Hoffman church.

Report on Foreign Missions was read and made the special order for three o'clock this afternoon.

Report on Education was submitted and made the special order for ten o'clock to-morrow.

Report on State Missions was read and was also made the special order of ten o'clock to-morrow.

Report on Home and Indian Missions was read, as follows:

REPORT ON HOME AND INDIAN MISSIONS.

The Home and Indian Mission Board of the Southern Baptist Convention, located at Marion, Alabama, has for its object the supplying of destitute regions in the Southern States and Indian Territory. Bro. H. F. Buckner and Bro. Murrow, aided by a number of Indians, are preaching in the Indian Territory with very gratifying results. The Board is also supplying several important fields in the South, and should be aided in their work by our contributions. Bro. E. Dodson is their agent in North Carolina.

Respectfully submitted,

N. B. COBB.

The subject was discussed by Elders N. B. Cobb and J. B. Richardson. A collection, amounting to $5.65, was then taken up and the report was adopted.

After a recess of three minutes, Elder J. J. McLendon preached from John vii: 37, 38, and the Association adjourned with prayer by Elder Jas. Jordan.

AFTERNOON SESSION.

The report on Church Extension was read and adopted as follows:

REPORT ON CHURCH EXTENSION.

Within the last twelve months there has been a house erected at Saron 30x40 feet, costing $350. It will take $100 to ceil it. The house at pleasant Grove is nearly completed, costing $325. The church at Cool Spring is making arrangements to build a house at that place

Respectfully submitted, J. J. SAUNDERS.

The following report on Periodicals was submitted:

REPORT ON PERIODICALS.

Religious literature is highly essential for every Christian's mind; without it the mind is filled with trashy novels or profane history.all of which has a tendency to degrade our lives. Religious matter elevates the mind and enlivens the faculties of the soul, therefore we should all be supplied with good religious literature.

We would recommend first the *Biblical Recorder* as being just the paper we need, and we hope it will make its weekly visits in many families where, heretofore, it has never found its way.

For Sunday Schools we recommend *Kind Words*. It is well adapted to searchers after God's truth. Respectfully submitted,

G. O. WILHOIT.

Duncan McNeill, traveling agent for the *Biblical Recorder*, represented that paper.

Remarks were also submitted by Elders N. B. Cobb and B. Saunders.

On motion, Bro. D. McNeill was allowed to canvass for the *Recorder*.

Elder A. E. Bennett, corresponding messenger from the Brown Creek Association; J. F. Seward and Jackson McIntosh from the Sandy Creek Association, and Rev. W. M. Wingate, D.D., representative of the Board of Education, and corresponding messenger from the Central Association, accepted an invitation to seats in the body.

The following letters were then read and the names of the delegates enrolled as follows:

Laurel Hill.—Z. T. Wright, J. B. Wright.
Forks of Little River,—Jas. Jordan, Wm. L. Deaton.
Pleasant Grove.—D. H. Allen.

The report on Temperance was read, remarks were made by Elders D. Wright, G. O. Wilhoit, B. Saunders, G. A. Carroll, N. B. Cobb and E. A. Bennett, and the report was adopted as follows:

REPORT ON TEMPERANCE.

Temperance is a grace of the Holy Spirit, and refers to all our acts--eating, drinking, working, sleeping, speaking and feeling. We should keep all our passions in proper bounds.

But we propose to notice more particularly the use of distilled liquors with all intoxicating drinks, because we conceive it to be more injurious than any other intemperate habit, and perhaps than all others together.

Since the year 1865 there has been a continuous increase of drunkenness in our country, and what is most alarming, it is amongst the youth up on whose shoulders the affairs of Church and State must fall very soon.

It is now estimated that we spend for intoxicating drinks in these United States our whole cotton crop annually, and about five hundred thousand more than the whole greenback currency. Is it not time for us to show our hand and speak out.

The Western Convention will memorialize the next Legislature, and would it not be well for us to do the same, for some law like what is known as the Maine Liquor Law.

Respectfully submitted,

D. WRIGHT.

The motion to discuss Foreign Missions was reconsidered and the subject of State Missions substituted. Remarks were submitted by Elder N. B. Cobb.

It was announced that Elder G. A. Carroll would preach in this house to-night, and Elder Cobb on to-morrow.

Adjourned, with prayer by Dr. Wingate.

At night Rev. G. A. Carroll preached in the Baptist Church.

THIRD DAY—MORNING SESSION.

SATURDAY, October 19th, 1878.

Opened with prayer by Elder G. O. Wilhoit.

After remarks on State Missions by Elder N. B. Cobb, the following churches, through their pastors or delegates, pledged the sums opposite their respective names:

Forks of Little River,	$ 10 00	Brown Creek,	$ 10 00
Red Hill,	10 00	Blackwood's Chapel,	5 00
Mt. Carmel,	5 00	Mt. Gilead,	10 00

The following for Church Extension:

Holly Mount,	$240 00	Hamlet,	$240 00

Report on State Missions read and adopted, as follows:

REPORT ON STATE MISSIONS.

The importance of evangelizing our own State must be apparent to all who but for a moment has surveyed the field and situation. We cannot attach too much importance to this work. In view of the scarcity in

money, the Board has had no agent in the field since February last, but has been relying upon the voluntary efforts of pastors and churches to support this great work. They have but four or five missionaries now in the field, while many sections are loudly calling for and needing help. The labors of the missionaries, so far as we are informed, have been much blessed the present year. The fields occupied are at Salisbury, Statesville, Rockingham and vicinity, along the line of the Western North Carolina Railroad from Newton to Marion, and also in the Pamlico section.

JONES JORDAN.

Rev. W. M. Wingate, D. D., represented the Board of Education.

Remarks were also submitted by Elders N. B. Cobb and J. J. McLendon.

Report on Education read and adopted as follows:

Your committee on Education would submit the practical, carefully prepared and very able report adopted by our body twelve months ago, written by our ripe and venerable brother, whose words come from long experience, careful observation, and a mind kindred to that of our Divine Master.

J. B. RICHARDSON.

Dr. Wingate took up a cash collection amounting to $13.65, and received $5 00 in pledges.

Corresponding messengers were called upon to report.

Eld. J. J. McLendon had attended the Brown Creek Association. Bro. J. Luther and Eld. N. B. Cobb attended the Baptist State Convention.

The following committees were then appointed to report next year:

On State Missions—Elder J. Monroe.
Foreign Missions—Elder J. J. McLendon.
Church Extension—Elder N. B. Cobb.
Periodicals—D. McNeill.
Temperance- W. B. Morton.
Sabbath Schools—John Bennett.
Indian Missions—Elder Jas. Jordan.

The report on Sabbath Schools was read and adopted, as follows:

REPORT ON SUNDAY SCHOOLS.

Brethren of the Pee Dee Association: Sabbath Schools are a heaven-born institution. God commands the children of Israel to teach the law diligently to their children at all times. See Deut. 6:7. We are taught in Prov. 22, 6, to train up our child in the way he should go, and in Eph. 6, 4, to bring them up in the nurture and admonition of the Lord. Therefore, every child of God should heartily endorse and urge it on by their presence as well as their contributions.

We also recommend the various constituted Sunday Schools to establish Mission Schools at every available point.

We recommend the Little Leader Plan, with our Uniform Lesson papers, to be used in every Sabbath School.

Respectfully submitted,

T. B. NEWBERRY, *Com.*

The following Corresponding Messengers were appointed:

To Sandy Creek Association—W. B. Owen.
Cape Fear—D. McNeill.
Liberty—Elder J. W. Littleton, U. F. Hathcock.
Rocky River—Elder J. R. Littleton.
Brown Creek—Elders G. O. Wilhoit, J. J. McLendon.
To Baptist State Convention—J. J. McLendon, W. R. Covington, J. J. Saunders, J. Luther, J. C. Burmingham, N. B. Cobb, G. O. Wilhoit, D. McNeill, W. M. Bostick.

On motion, adjourned for three-quarters of an hour.

AFTERNOON SESSION.

Elder J. B. Richardson was allowed to set forth the claims of Thomasville Female College.

The report on Foreign Missions was read, and after remarks by Dr. Wingate, and the reading of a letter from Elder John Monroe, the report was adopted, as follows:

REPORT ON FOREIGN MISSIONS.

Strictly speaking, Home Missions, State Missions and Foreign Missions are *all one*. They are as inseparably joined together as man and wife, and he who disparages the one disparages the other.

The Chinaman, the Hindoo, the Russian, the Italian, the Frenchman, the Spaniard, the Icelander, the African, the Indian and the American, are all converted in the same way, by the operation of the same Holy Spirit, and for the same purpose—to glorify God by teaching all nations all things whatsoever His Son has commanded. "The field is the world," the same for every convert to Christ. The mission of every child of God, of every race and nationality, is the salvation of 'the lost," and extends to every clime and kindred which contain "the lost." For the sake of convenience in the collection and transmission of funds, we divide our work into State Missions, Home Missions and Foreign Missions, not as a farmer would fence off the same farm into different fields, to be cultivated by different children or tenants in different crops, but rather as a merchant would divide his ledger accounts, alphabetically, according to the names of his customers, for the sake of convenience, and as the merchant has the same interest in every name on his own ledger, regardless of the letter of the alphabet which begins it, so should the christian have the same interest in every kind of missions, regardless of the name by which it is called.

Not only is the work the same among the heathen as at home, but the blessings attending that work the same. In fact, greater blessings attend the preaching of our brethren among the heathen.

Recently 8,691 heathen Teloogoos have embraced the gospel and united with our Baptist churches. In China, Italy, and Africa, baptisms are of more frequent occurrence than in the Pee Dee Association. Bro. Graves has recently baptized nine persons, eight men and one woman, at Tie Chee, and two at Canton, in China. At Hong Kong we now have a church of 50 members, 46 of whom were baptized by Bro. Graves. He writes under date of August 1st, 1878, "There ought to be a man at Tung Chow soon. Bro. Crawford's health is failing. Miss Whilden is overworked. What

about Bro. Simmons? I hope the Board will see their way to send him back to Canton." Bro. Simmons is anxious to return to his post as early as possible. His wife writes to the Board, August 30th, from Kossuth, Miss.: "We are sorry to hear that we could not start back to China next month. We are very anxious to start in early fall in order to be there all winter and get used to the climate before warm weather. * * You ask me if I think I could stand the climate of Canton six or eight years. I can not tell how long I can stand it. I may be able to stay ten years, or longer, or I may not stand it two years. I don't see why I cannot stand it in Canton as well as here. Our hearts desire is to go to China. We cannot be satisfied unless we are doing mission work." A young lady, Miss Stein, of Winchester, Tenn., desires to return with them, and the Board call upon us for funds to send them. Shall we neglect to do our duty in the matter, when we now have but nine, three male and six female American missionaries in China, three in Africa and one in Italy?

P. S. Since writing the above, I have learned that Bro. Crawford is on his way home to recruit his health. This leaves the Southern Baptists only two male Missionaries in China.

Brethren John Bennett and W. B. Morton waited on the congregation and received their contributions for Foreign Missions, which amounted to $11.44.

Agreed to hold the next meeting of the Association with the Spring Hill Church, Richmond county, commencing on Thursday before the third Sunday in October, 1879, at 11 o'clock A. M.

Elder G. O. Wilhoit was appointed to preach the Introductory Sermon.

On motion, a vote of thanks was tendered to the brethren and friends of Mt. Gilead church and vicinity, for their kindness and hospitality, and to the Methodist brethren for the use of their house of worship during the session of the Association.

Rev. W. M. Wingate, D.D., President of Wake Forest College, represented that institution.

Remarks were submitted by Elders D. Wright, J. J. McLendon, N. B. Cobb and J. B. Covington.

On motion, the Clerk was allowed $8.00 for transcribing and superintending the printing of the minutes.

The report of the Finance Committee was adopted, as follows:

REPORT OF FINANCE COMMITTEE.

Churches.	Foreign Missions	State Missions	Ministerial Education.	Associational.	Rome Chap'l
Forks Little River,	$	$	$	$ 1 25	$ .....
Pee Dee,	.....	.....	.....	2 00	.....
Bethel,	.....	.....	.....	1 95	.....
Spring Hill,	.....	.....	.....	3 00	.....
Cartledge's Creek,	4 00	2 29	2 00	2 85	1 45
Saron,	5 15	5 45	.....	1 40	.....
Brown Creek,	.....	.....	.....	2 00	.....
New Union,	.....	.....	.....	1 75	.....
Dover,	.....	70	.....	1 50	.....
Ebenezer,	6 00	.....	.....	1 60	.....
Pleasant Grove,	.....	2 50	.....	1 55	.....
Gum Spring,	.....	3 40	.....	1 40	.....
Red Hill,	1 50	5 00	.....	1 80	.....
Blackwood's Chapel,	2 50	2 50	.....	1 10	.....
Mt. Carmel,	.....	.....	.....	1 45	.....
Laurel Hill,	.....	.....	.....	1 00	.....
Holly Mount,	.....	.....	.....	1 00	.....
Mt. Gilead,	3 75	.....	.....	2 00	.....
Cool Spring,	1 25	.....	.....	1 50	.....
Hoffman,	1 25	75	.....	1 25	.....
Hamlet,	1 50	1 50	.....	1 00	.....
Total,	$ 23 50	$ 25 80	$ 2 00	$ 33 85	$ 1 45

JAS. JORDAN.

On motion, the Association adjourned to meet with the church at Spring Hill, on Thursday before the third Sunday in October, 1879. Prayer by Dr. Wingate.

W. M. BOSTICK.
Moderator.

COLLIER COBB,
Clerk.

SUNDAY, October 20, 1878.

At 9:30 o'clock, a large congregation gathered in mass-meeting at the Baptist Church and listened to Sunday School addresses by Rev. N. B. Cobb and Dr. Wingate.

At 11 o'clock, the Missionary Sermon at the Baptist church was preached by Rev. W. M. Wingate, D.D., and at the Methodist Church by Rev. N. B. Cobb.

Collections for State and Foreign Missions were taken up. (Amount of collection in the hands of the Moderator and not known.)

In the afternoon Rev. Jas. Jordan preached at the Baptist Church, and Rev. G. A. Carroll preached at the same hour at the Methodist Church.

COLLIER COBB, Clerk.

FINANCIAL TABLE, for the year ending October 20th, 1878.

CHURCHES.	White Members	Home and Indian Mis.	State Missions.	Foreign Missions.	Education Board.	S. School Board.	Ch Ex. So.	W.F.College	Judson College.	Theological Seminary.	Church Expenses.	Pastors Salary.	Minute Fund.	Asso. Miss'ns	Rome Chapel.	Other Objects.	Total Reported.
Forks of Little River,	43	..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	$ 1 25	...	.. ..	.....	$ 1 25
Pee Dee,	122	....	$10 55	$22 00	.....	.....	.....	.....	.....	.....	.....	$175 00	2 00	..	.....	$ 7 00	216 55
Bethel	58	...	.....	1 00	.....	..	.....	.....	.....	.....	.....	100 00	1 95	..	.....	.....	102 95
Spring Hill,	...	....	.....	12 00	.....	...	.....	.....	.....	$20 00	.....	.....	3 00	..	$10 00	.....	45 00
Cartledge's Creek,	75	...	2 29	4 00	2 00	.....	.....	.....	.....	.....	.....	.....	1 50	..	1 45	.....	11 24
Saron,	94	....	5 45	5 15	.....	.....	.....	.....	.....	.....	$350 00	100 00	1 40	..	.....	.....	462 00
Brown Creek,	67	....	6 00	.....	5 00	2 15	.....	.....	.....	.....	5 88	100 00	2 00	..	.....	9 61	130 64
New Union,	68	...	.....	.....	.....	.....	.....	.....	.....	.....	3 60	60 00	1 75	..	....	.....	65 35
Dover,	99	..	70	.....	.....	.....	.....	.....	.....	.....	.....	75 00	1 50	..	.....	.....	77 20
Ebenezer,	137	...	.....	6 00	.....	.....	.....	.....	.....	.....	.....	.....	1 60	..	.....	.....	7 60
Pleasant Grove,	85	....	2 30	.....	.....	.....	.....	.....	.....	.....	.....	100 00	1 55	..	.....	.....	103 85
Gum Spring,	94	...	3 40	.....	.....	.....	.....	.....	.....	.....	10 00	100 00	1 40	..	.. ..	.....	114 80
Red Hill,	99	..	5 00	1 50	.....	.....	.....	.....	.....	.....	7 50	100 00	1 80	..	.....	.....	115 80
Blackwood's Chapel,	43	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100 00	1 10	..	.....	.....	101 10
Mt. Carmel,	93	..	... ..	.....	.....	.....	.....	.....	.....	.....	.....	.....	1 45	..	.. ..	... ..	1 45
Laurel Hill,	41	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1 00	..	... ..	.....	1 00
Holly Mount,	59	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1 00	..	... ..	.....	1 00
Mt. Gilead,	80	.....	1 92	1 93	.....	.....	.....	.....	.....	.....	.....	125 00	2 00	..	.. ..	.....	130 85
Cool Spring,	16	....	... ..	1 25	.....	.....	.....	.....	.....	.....	.....	.....	1 50	..	.....	.....	2 75
Hoffman,	31	...	1 25	1 25	.....	.....	.....	.....	.....	.....	.....	.....	75	..	.....	.....	3 25
Hamlet,	27	....	1 50	1 50	.....	.....	.....	.....	.....	.....	.....	.....	1 00	..	.....	.....	4 00
Rockingham Branch,	18	..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	85	..	.....	.....	85
Collection at Asso.,	....	5 60	...	11 44	15 65	.....	.....	.....	$10 00	.....	.....	.. ...	50	...	.....	... ...	41 19
Total	1573	5 60	$36 96	$71 32	$20 65	2 15	.....	.....	$10 00	$20 00	$376 98	1,135.00	$33 35	..	$11 45	$16 61	$1740 27

Statistical Table of the Pee Dee Association.

CHURCHES.	When constituted.	COUNTIES.	PASTOR.	CLERK AND HIS P. O.	Sab. of Preaching	Addit'n			Dim'ti'n			White Males.	White Females.	Total Whites.	Colored	Total Membership.
						Baptisms.	Letter.	Restoration	Letter.	Exclusions.	Deaths.					
Forks of Little Riv.	1760	Montgomery		J. L. McMillan, Martin's Mills	1	..	..	..	3	..	1	18	40	58	..	58
Pee Dee,	1785	Anson,	N. B. Cobb,	J. J. Saunders, Lilesville,	2	13	8	2	16	7	1	50	72	122	2	124
Bethel,	1813	Montgomery	W. M. Bostick,	A. L. Ballard, Mt. Gilead,	2	..	..	..	2	1	1	17	41	58	..	58
Spring Hill,	1818	Richmond,	John Monroe,		..	2	..	..	..	..	..	..	..	87	..	87
Cartledge's Creek,	1823	Richmond,	N. B. Cobb,	T. J. Bostick, Rockingham,	4	6	..	1	4	5	..	25	50	75	..	75
Rockingham Br'ch,	1878	Richmond,			..	4	14	..	..	..	..	4	14	18	..	18
Brown Creek,	1828	Anson,	G. O. Wilhoit,	W. J. Barber, Wadesboro,	4	4	1	..	..	1	..	22	45	67	..	67
New Union,	1832	Montgomery	Jas. Jordan,	J. F. Crowder, Wadeville,	1	..	1	..	..	1	..	21	47	68	4	72
Dover,	1833	Moore	Jas. Jordan,		3	..	1	..	1	2	3	25	74	99	8	107
Saron,	1826	Richmond,	W. H. H Lawhon,	A. B. Covington, Rockingham	..	11	..	..	..	3	..	25	69	94	..	94
Ebenezer,	..	Stanly,		J. D. McLester, Albemarle	..	6	3	..	6	..	1	58	78	136	3	139
Pleasant Grove,	1843	Anson,	G. O. Wilhoit,	H. R. Allen, Beverly,	2	3	..	1	..	2	..	23	62	85	..	85
Gum Spring	...	Anson,	G. O. Wilhoit,	P. Ratliff, Lilesville,	1	2	..	..	6	7	..	29	65	94	1	95
Red Hill,	1860	Anson,	G. O. Wilhoit,	D. H. Braswell, Ansonville,	3	2	2	..	3	4	..	44	55	99	..	99
Blackwood's Chapl	1851	Montgomery	W. M. Bostick,	J. Luther,	3	..	1	..	1	2	1	15	28	43	..	43
Mt. Carmel,	1856	Montgomery	Jas. Jordan,	Haywood Morris, Troy,	..	1	2	..	..	1	3	35	58	93	..	93
Laurel Hill,	1849	Montgomery	W. M Bostick,	M. M. Leach, Hunsuck'rs Store,	1	..	1	..	1	..	..	14	27	41	4	45
Holly Mount,	....	Montgomery	E. A. Hartsill,	Charles Yarbrough, Pekin,	...	4	2	..	4	..	..	23	36	59	..	59
Mt. Gilead	1875	Montgomery	W. M. Bostick,	T. F. Haywood, Mt. Gilead,	4	..	..	2	..	..	..	33	47	80	1	81
Cool Spring,	1878	Anson,	B. Saunders,		..	8	8	..	..	..	...	8	8	16	..	16
Hoffman,	1878	Richmond,	T. B. Newberry,	E. Watson, Hoffman,	..	..	..	..	..	..	..	..	..	31	..	31
Hamlet,	1878	Richmond,	T. B. Newberry,	J. G. McKethan, Hamlet,	..	..	..	..	..	..	...	..	..	27	..	27
Total					..	66	44	6	47	36	11	475	916	1550	23	1573

SUNDAY SCHOOL STATISTICS.

SCHOOLS.	Officers and Teachers.	Average Attendance.	Scholars.	Average Attendance.	Conversions.	Volumes in Library.	No. of Kind Words taken.	No. of Baptist Teachers taken.	Other Papers.	Contributions. S. S. Board.	Contributions. Other Objects.	Contributions. Total.	No. of months school kept open.	Superintendent and his Post Office.
Pee Dee,	9	7	90	50	4	100	24	.	36	$5 00	$27 00	$32 00	12	N. B. Cobb, Lilesville.
Bethel,	2	2	8	8									7	A. L. Ballard, Mt. Gilead.
Brown Creek,	2	2	15	10			3		15		5 00	5 00	12	E. W. Flake, Wadesboro.
New Union,	9		65										6	A. L. Bruton, Wadeville.
Red Hill,	7	5	56	37		75	15						10	M. L. Staton, Ansonville.
Ebenezer,	10	6	70	40										J. R. Littleton, Albemarle.
Pleasant Grove,	7		50	50										C. W. Covington.
Gum Spring,														
Cartledge's Creek,	8	6	60	40	3	40	10			10 00	17 00	27 00	12	T. J. Bostick, Rockingham.
Rockingham Branch,	6	5	40	40		40	18		10				12	J. B. Covington.
Spring Hill,	5		36											
Saron,			54	40	5		16							John Bennett.
Hamlet,			90	90										
Mt. Gilead,	7	3	20	10									10	
Hoffman			32											
Laurinburg,														George Goodwin, Laurinburg.
Total reported,	89	36	686	415	12	255	86		61	$15 00	$49 00	$64 00		

29048

MINUTES

OF THE

Sixty-Fourth Anniversary

OF THE

PEE DEE

Baptist Association,

HELD WITH

SPRING HILL CHURCH, RICHMOND CO., N. C.,

OCTOBER 16TH, 17TH, 18TH AND 19TH, 1879.

REV. W. M. BOSTICK, MODERATOR, Sulphur Springs, N. C.
D. MCNEILL, CLERK, Montpelier, N. C.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS and BINDERS.
1879.

Ordained Ministers and their Post Offices.

W. M. Bostick,.....Sulphur Springs, N. C.
John Monroe,..... ...Laurel Hill, "
W. F. Haithcock,.....Albemarle, "
Jas. Jordan, ...Troy, "
J. W. Littleton,.....Albemarle, "
J. R. Littleton,..... ..... " "
G. O. Wilhoit,.....Ansonville, "
J. J. McLendon,..... " "
B. Saunders, ...Lilesville, "
D. Wright,.....Troy, "
W. T. Jordan,.....Laurinburg, "
W. G. Rollins,.....Lilesville, "

PROCEEDINGS.

FIRST DAY—MORNING SESSION.

SPRING HILL, RICHMOND CO., N. C.,
THURSDAY, Oct. 16th, 1879.

The sixty fourth session of the Pee Dee Association convened with the Spring Hill Church at 11 o'clock, A. M.

The Introductory Sermon was preached by Rev. Jas. Jordan, from St. John, 14th chap., 12th verse.

After a recess of one hour, the Association assembled, and the services were opened by Rev. W. M. Bostick, former Moderator, by singing and reading the Scriptures. Prayer by Rev. John Monroe.

The letters from the churches were called for, read, and the names of the delegates enrolled, as follows:

Forks of Little River—Rev. Jas. Jordan, John L. McMillan, D. W. Cochran.
Pee Dee Church—Rev. W. G. Rollins, Dr. A. L. Jackson,* G. J. Henry.
Bethel—J. M. Ballard,* Henry Mills,* S. D. Ballard.
Spring Hill—A. J. Connelly, T. M. Watson, D. McNeill.
Cartledge's Creek—E. L. Hicks, W. C. Hicks, H. C. Webb.
Saron—W. R. Covington, A. C. Covington, J. Bennett.
Brown Creek—Not represented.
New Union—J. F. Crowder, A. T. Strother, W. H. Parker.*
Dover—A. Davis,* N. Milton, N. Freeman.
Ebenezer—J. W. Littleton, A. D. Kirk, Rev. J. W. Littleton.*
Pleasant Grove—J. T. Porter,* D. H. Allen, H. Bailey.*
Gum Spring—C S. Ratcliff, T. B. Liles,* Wm. Liles.*
Red Hill—Rev. J. J. McLendon,* J. Q. Mills,* D. H. Braswell.
Blackwood's Chapel—J. Luther, J. M. Luther.
Mt. Carmel—W. A. Morris, C. Smith.
Laurel Hill—F. M. Warner, Thos. Blake.
Holly Mount—W. Ussery, Jos. Haywood, Frank Richardson.*
Mt. Gilead—Rev. W. M. Bostick, D. Lilly,* George Frazier.
Cool Spring—J. B. Cottingham, L. M. Teal.
Hoffman—W. R. Lampley, J. C. Thompson
Laurinburg—D. J. Rivenbark, G. W. Godwin, J. A. Folstead.
Rockingham—H. C. Dockery, J. B Covington, R. A. Johnson.*

Those marked thus * were absent.

The order of business being the election of officers, it was proceeded with, and Rev. W. M. Bostic was elected Moderator, and D. McNeill, Clerk.

Laurinburg church, through its delegates, applied for admission into the Pee Dee Association, and its soundness in the faith being attested by Rev. John Monroe, it was unanimously received.

An invitation to visiting brethren and corresponding messengers to take seats in this body, and deliberate with us in its business, was accepted by

Bro. John L. Caddell, of Sandy Creek Association.
Rev. G. W. Harman, of Brown Creek Association.
Bro. J. D. Clark, of Cape Fear Association.
Rev. W. B. Royall, of Wake Forest Association.
Bro. H. G. Lucas, of Pee Dee Association, S. C.

The following Committees were then appointed to report during the meeting:

On Religious Exercises—The Pastor, with the Deacons of Spring Hill church.
Order of Business—Rev. J. Monroe, Rev. Jas Jordan and bro. T. M. Watson.
Finance—Brethren D. W Livingston, H. C. Dockery, J. L. McMillan.

Order for to-morrow, at 10 o'clock, address from Prof. W. B. Royall, of Wake Forest College.

After singing and prayer, the Association adjourned until 9½ o'clock to-morrow morning.

SECOND DAY—MORNING SESSION.

Friday, October 17th, 1879.

The Association met at the appointed hour. The choir sang

"There is a land of pure delight."

The Moderator read the 103d Psalm. Prayer by Rev. W. T. Jordan.

Letters from the churches, which had not reported on yesterday, were read and the delegates enrolled.

The hour for the address of Rev. W. B. Royall having arrived, he proceeded to deliver an animated speech on Ministerial Education—its incalculable importance—and also on the benefits arising from education in general. It was throughout a clear and forcible argument, and was responded to by the audience, for the laudable object, in a

contribution of $38.00. Pending the collection, Rev. G. W Harman made a forcible appeal for the same object.

The petition of the Rockingham church, for admission into the Pee Dee Association, was then taken up—its faith attested orthodox—and it was unanimously received.

After singing a hymn, and prayer by Rev. G. W. Harman, the Association adjourned for one hour.

Afternoon Session.

The Moderator opened by singing and prayer, Rev. W. G. Rollins leading.

Report on Indian Missions was read by Rev. Jas. Jordan, and after remarks by Prof. W. B. Royall and Rev. Jas. Jordan, it was adopted.

Report on Sunday Schools was read by bro. Bennett, and after remarks, was adopted.

Motion to give half an hour to-morrow to the interests of Rockingham and Laurinburg churches (if time would permit) was made and adopted.

Committees were appointed as follows:

State Missions—Rev. W. G. Rollins.
Education—Livington Johnson.
Foreign Missions—Rev. John Monroe.
Indian Missions—D. McNeill.
Church Extension—Rev. J. Jordan.
Periodicals—H. C. Dockery.

The following Corresponding Messengers were appointed:

To Sandy Creek Association—Neill Freeman.
To Cape Fear Association—D. McNeill.
To Liberty Association—Rev. W. F. Haithcock.
To Rocky River Association—Rev. J. W. Littleton.
To Brown Creek Association—Rev. W. G. Rollins.

A hymn was then sung. Prayer by Rev. W. B. Royal, and the Association adjourned until 9 o'clock to-morrow.

THIRD DAY—MORNING SESSION.

Saturday, October 18th, 1879.

Opened with prayer by Rev. John Monroe.

Report on the Baptist State Convention, Education Board, State Mission Board, and the Sabbath School Board, was read by Rev. John Monroe, and after stirring remarks by himself, Elders G. W. Harman, W. T. Jordan, and G. W. Rollins, the report was adopted.

Report on Periodicals was read by D. McNeill, and after remarks by Elder G. W. Harman, the Clerk, and Eld. W. G. Rollins, was adopted, and Elder Harman allowed to canvass for the *Recorder*.

Rockingham and Laurinburg churches taken up.

Remarks by W. B. Covington, D. J. Rivenbark, Rev. W. G. Rollins, D. McNeill and Rev. W. T. Jordan.

A collection, amounting to about $80, (exact amount not ascertained) $40 to each church, was received.

Collections taken up in the church while Association convened in separate hall—exact amount not known to the Clerk.

Report of the Committee on Finance was read and adopted.

Ordered, that the amount contributed by the churches for State Missions be paid to Rev. W. T. Jordan.

The amount was $49.57½, which was so paid.

Moved, by Rev. W. G Rollins, that churches sending letters unaccompanied by money should not be entitled to delegates.

The motion was thoroughly discussed and lost.

On motion, a vote of thanks was tendered to Spring Hill church, and the surrounding community, for their kindness and hospitality.

During the deliberations of the Association, it was agreed to hold our next session of the Pee Dee Association with the church at Rockingham, Richmond county, N. C., commencing on Thursday before the third Sabbath in October, 1880, at 11 o'clock, A. M.

(Services were held in the church during the sitting of the body in a separate hall, and also at night. Able and melting sermons were preached by Elders Royall, Harman, Rollins and Jordan.)

On motion, the Association adjourned to meet with the church at Rockingham, at the time above mentioned.

W. M. BOSTICK, *Moderator.*

D. McNeill, *Clerk.*

SUNDAY, October 19th, 1879.

A Sunday School mass meeting assembled in the church at 10 o'clock. The congregation was large, and listened with wrapped attention to the stirring Sunday School addresses by bro. Archibald Johnson and Rev. W. T. Jordan.

At 11 o'clock, Rev. G. W. Harman preached the Missionary Sermon. It was replete with power and pathos. Jesus was his theme.

> "How sweet the name of Jesus sounds
> In a believer's ears."

A collection for State Missions was then taken up, and $19 given.

Spring Hill church gave $20 this year for Theological Seminary.

AFTERNOON.

Rev. W. T. Jordan preached a feeling sermon.

A hymn was sung. Prayer by the Moderator. After which the congregation was dismissed.

D. McNEILL, *Clerk.*

REPORTS.

ON THE BAPTIST STATE CONVENTION.

The Constitution of the above named institution provides for the annual appointment of three Executive Boards, as will be seen from the reading of the second article:

"The primary objects of the Convention shall be to educate young men called of God to the ministry, and approved by the churches to which they belong; to support the gospel in destitute sections of the State; to assist Baptist churches in the erection of suitable houses of worship; to encourage the study of the Bible in Sunday Schools; and to co-operate with the Southern Baptist Convention in all its departments of labor."

EDUCATION BOARD.

That those men who are to become ambassadors for Christ, pastors of the churches at home, and missionaries in heathen lands, should be truly converted men, and be possessed of suitable ministerial gifts, and be CALLED of GOD to be the heralds of salvation, none we trust will venture to deny. Unconverted men may become distinguished and useful as merchants, physicians, lawyers, &c., but ministers should have an unction from the Holy One, and feel glowing in their souls the constraining love of Christ, urging them amidst all difficulties to preach the glorious gospel of the Son of God.

None who understand the Scriptures aright will say that education alone will properly qualify men for the responsible duties of the ministry of reconciliation; but it is certain that classical and theological training will greatly aid those who engage in this all important work. The Education Board of the Convention is employed to seek out all over the State for promising young men licensed by the churches, and who really need aid in securing such an amount of training as will enhance their usefulness at home, or in the regions beyond.

It is evident, then, that the churches, to the extent of their ability, should furnish the Board the funds necessary to carry on this important enterprise.

STATE MISSION BOARD.

The attentive readers of the RECORDER must be well acquainted with the operations of this Board, both in the past and present. Its missionaries have gone into the cities, towns, villages, and obscure neighborhoods of the State. Nor have their labor been in vain in the Lord. Numbers of churches once feeble, and struggling for existence, are now strong and self-sustaining, and helping others. Many churches have been organized where none existed before. Hundreds and thousands of the poor have had the gospel preached to them, and as many of them as received Jesus to them gave He power to become the children of God, and they are now rejoicing with a joy unspeakable and full of glory. New fields of labor are being constantly opened—fields which are now white unto a glorious harvest. And although the reapers may go forth weeping, bearing and sowing precious seed, they shall soon return with joy, bearing their sheaves of priceless worth with them.

The State Mission Board, then, should be sustained by all the churches, and by every individual member of the churches, by their liberal contributions and most earnest supplications.

The Convention, by its Constitution, is pledged "to co-operate with the Southern Baptist Convention in all its departments of labor." That benevolent institution strives with all its might to send the gospel to all the Indian tribes of our own country, and to all the nations of the earth. The strongest sanctified intellect of a finite being cannot fully comprehend the importance and magnitude of the "Missionary enterprise." The Macedonian wail comes from every quarter of the globe, "Come over and help us," oh, help us, ere we perish eternally. And if the glorious news of salvation by grace shall be published to them, a multitude unnumbered will gather around the bloody cross of Jesus, and receive Him, "and crown Him Lord of all." "Ask of me," said the Father to His Son, "and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And they shall be seen coming from Burmah's shore—from Afric's strand—from India's burning plain—from Europe—from Columbia's land, millions will enlist under the blood stained banner of Prince Immanuel.

THE SABBATH SCHOOL BOARD.

In looking over the map of our State, we can see upon every holy Sabbath day multitudes of bright-eyed, smiling children flocking to meet their teachers, and to engage in reading, studying, and searching the Scriptures, which are able to make them wise unto salvation. They are furnished with Bible lessons upon every part of Divine revelation. Also, they have placed in their hands suitable reading, such as periodicals and books almost without number. To sustain and encourage this Board to enlarge and extend its operations, contributions should flow into its treasury; and the most importunate and persevering prayer should ascend to the throne of grace, that the now rising generation, (the hope of the church, and the hope of the world,) may be soundly and scripturally converted unto God—be abundantly blessed themselves, and become rich blessings to a world lying and perishing in wickedness.

All of which is respectfully submitted,

JOHN MONROE.

SUNDAY SCHOOL REPORT—Abridged.

Then let us toil on in Sunday School work, trusting alone in God to give the desired fruits. We have only to reflect upon the past, and read the history of the Sunday School to be convinced of the fact that the Lord is abundantly pouring out His blessings upon this great work, and that He is with every one that is earnestly engaged in the Sunday School work. It has been about ninety-three years since the first Sabbath School was organized in America, and we have only to enumerate the number of Sunday Schools even in North Carolina to learn how wonderfully has been the spread and progress of the Sabbath School work.

In North Carolina there are over 40,000 children engaged in the Sunday Schools of the Baptist denomination, and among all denominations there are over 120,000 children under Sabbath School instruction, leaving at least 14,000 without Sabbath School instruction.

Brethren of the Pee Dee Association: is not this enough to convince every one that the Lord is graciously pouring out his blessings upon this work. May every one open his heart to the work which is leading children to that Saviour whose presence alone can cheer them in the hour of death, and prepare them for the glories of heaven.

REPORT ON PERIODICALS.

The press wields a mighty influence. It is a power behind the throne, often greater than the throne itself. When for evil, this influence is as destructive as an "army with banners." When for good, eternity can only estimate its benefits. Knowing this, we earnestly wish its power for good in this Association, and among all people.

We look upon the old, true and tried *Biblical Recorder* as a power for good, and recommend it to our Association as a great help and support to every good word and work—as a safe councilor and guide. We also recommend *Kind Words*, and the *Home and Foreign Journal* to our whole brotherhood as worthy of their confidence and support.

Respectfully submitted,

D. McNEILL.

REPORT OF FINANCE COMMITTEE.

CHURCHES.	Foreign Missions.	State Missions.	Home Missions.	Associational.	California Missions.	Total.
Forks Little River,	$.....	$.....	$.....	$ 1 75	$.....	$ 1 75
Pee Dee,	.....	.....	.....	1 50	5 80	7 30
Bethel,	2 60	.....	.....	1 50	.....	4 10
Spring Hill,	25 76	13 00	.....	3 00	.....	41 76
Cartledge's Creek,	2 06	7 00	.....	2 00	.....	11 06
Saron,	5 70	5 70	5 70	1 95	.....	19 05
Brown Creek,	.....	.....	.....	.....	.....	.....
New Union,	.....	.....	.....	1 50	.....	1 50
Dover,	37½	37½	.....	1 10	.....	1 85
Ebenezer,	4 50	.....	.....	2 00	.....	6 50
Pleasant Grove	.....	.....	.....	1 40	.....	1 40
Gum Spring,	.....	.....	.....	2 35	.....	2 35
Red Hill,	.....	2 50	.....	2 00	.....	4 50
Blackwood's Chapel,	.....	5 00	.....	2 00	.....	7 00
Mt. Carmel,	.....	.....	.....	1 60	.....	1 60
Laurel Hill	.....	.....	.....	1 00	.....	1 00
Holly Mount,	50	.....	.....	1 00	.....	1 50
Mt. Gilead,	5 85	10 00	.....	2 00	.....	17 85
Cool Spring	.....	.....	.....	.....	.....	.....
Hoffman,	.....	.....	.....	50	.....	50
Hamlet,	.....	.....	.....	.....	.....	.....
Laurinburg,	.....	.....	.....	1 00	.....	1 00
Rockingham,	.....	6 00	.....	1 75	.....	7 75
	53 14½	49 57½	$ 5 70	$32 90	$ 5 80	$141 32

STATISTICAL TABLE OF THE PEE DEE ASSOCIATION.

CHURCHES.	When Constituted	COUNTIES.	PASTORS.	CLERK AND HIS P. O.	Sabbath of Preaching.	Addit'n.			Dim'ti'n			White Males.	White Females.	Total Whites.	Colored.	Total Membership.
						Bapt'ms.	Letter.	Resto'n.	Letter.	Excl'ns.	Deaths.					
Forks Lit. Riv.	1760	Montgomery	.....	J L McMillan, Martin's Mills,	4	....	...	...	...	...	...	18	25	43	...	43
Pee Dee, ...	1785	Anson, ...	W G Rollins, ..	J J Saunders, Lilesville, ...	1 2 3	2	5	...	6	1	...	52	69	121	2	123
Bethel, ...	1813	Montgomery	W M Bostick,..	A L Ballard, Mt. Gilead, ...	2	....	...	1	7	...	2	17	38	55	...	55
Spring Hill, ...	1818	Richmond,...	John Monroe,..	R Monroe, Laurel Hill, ...	1 3	...	...	...	...	...	...	.....	.....	87	...	87
Cartledge's Cr.	1823	Richmond,...	W G Rollins, ..	T J Bostick, Rockingham, ...	4	4	...	...	2	1	...	27	50	77	...	77
Brown Creek,.	1828	Anson, ...	....	.....	.....	...	...	...	...	...	...	.....	.....	.....	...	.....
New Union, ...	1832	Montgomery	James Jordan,	J F Crowder, Wadeville, ...	1	2	...	...	1	...	...	21	48	69	5	74
Dover, ...	1833	Moore, ...	J L Smith, ...	A A Leach, Tyra, ...	3	19	...	1	1	...	4	30	84	114	7	121
Saron, ...	1876	Richmond,...	W H H Lawhon	A B Covington, Capel's Mills,	.....	....	1	...	1	...	2	24	63	87	...	87
Ebenezer, ...	.....	Stanly, ...	James Jordan,	J D McLester, Albemarle, ...	.....	....	2	...	1	2	5	56	75	131	2	133
Pleasant Grove	1843	Anson, ...	G O Wilhoit,....	H R Allen, Beverly, ...	2	1	...	...	2	1	...	22	60	82	...	82
Gum Spring, ...	.....	Anson, ...	G O Wilhoit,....	C S Ratliff, Lilesville, ...	1	...	...	...	2	2	...	27	66	93	1	94
Red Hill, ...	1860	Anson, ...	G O Wilhoit,....	D H Braswell, Ansonville, ...	3	...	...	1	6	2	2	43	55	98	...	98
Blackwood's C	1851	Montgomery	W M Bostick,..	J Luther, Pekin, ...	3	....	...	...	...	1	..	14	27	41	...	41
Mt. Carmel, ...	1856	Montgomery	James Jordan,	Haywood Morris, Troy, ...	.....	1	1	...	1	1	...	37	56	93	...	93
Laurel Hill, ...	1849	Montgomery	W M Bostick,..	M M Leach, Hunsuck's Store,	.....	8	1	...	1	...	...	15	32	47	4	51
Holly Mount, ..	.....	Montgomery	Steph. Fuquay	Charles Yarboro, Pekin, ...	2	....	...	...	...	...	...	22	32	54	...	54
Mt. Gilead, ...	1875	Montgomery	W M Bostick,..	T F Haywood, Mt. Gilead, ...	4	....	...	2	2	1	1	32	46	78	1	79
Cool Spring, ...	1878	Anson, ...	B Saunders, ...	L M Teal, ...	.....	....	4	...	...	...	...	9	11	20	...	20
Hoffman, ...	1878	Richmond,...	.....	E Watson, Hoffman, ...	4	....	...	...	...	...	...	8	21	29	...	29
Hamlet, ...	1878	Richmond,...	.....	J G McKethan, ...	.....	...	...	...	...	...	...	.....	.....	.....	...	.....
Laurinburg, -..	1879	Richmond,...	W T Jordan,...	C J Rivenbark, Laurinburg,..	3	17	14	3	...	1	...	15	18	33	...	33
Rockingham, ..	1879	Richmond,...	W T Jordan,...	R A Johnson, Rockingham, ..	.....	17	32	...	...	...	...	.....	.....	49	...	49
Brown Creek,..	.....	Anson, ...	G O Wilhoit,....	W J Barber, Wadesboro, ...	4	2	2	1	3	...	1	44	23	67	...	67
Total, ...	.....	.....	.....	.....	.....	73	62	9	36	13	17	519	1049	1568	22	1590

SUNDAY SCHOOL STATISTICS.

SCHOOLS.	No. of Months School kept.	Officers and Teachers.	Average Attendance.	Scholars.	Average Attendance.	Conversions.	Vols. in Library.	Other Papers.	No. Kind Words taken.	Contributions.	SUPERINTENDENT AND HIS POST OFFICE.
Pee Dee,	12	8	7	104	60	5	100	20	24	$30 31	L. V. Liles, Lilesville, N. C.
Bethel,	.....	4	4	12	9	.....	.....	.....	30	.....	T. F. Haywood, Mt. Gilead, N. C
New Union,	4	7	4	70	50	2	.....	.....	.....	.....	A. J. Bruton, Wadeville, N. C.
Red Hill,	10	8	6	50	40	1	100	.....	15	8 00	D. H. Braswell, Ansonville, N. C.
Pleasant Grove,	.....	.....	.....	.....	20	1	.....	.....	.....	.....	J. T. Porter, Beverly, N. C.
Gum Spring,	.....	8	.....	.....	30	.....	.....	.....	.....	6 00	
Cartledge's Creek,	12	9	7	50	35	3	25	.....	15	18 40	T. J. Bostick, Rockingham, N. C.
Spring Hill,	.....	6	6	.....	35	.....	100	.....	.....	.....	D. McNeill, Montpelier, N. C.
Cool Spring,	.....	.....	.....	25	.....	.....	.....	.....	.....	.....	
Mt. Gilead,	.....	7	4	40	30	1	48	.....	30	14 00	T. F. Haywood, Mt. Gilead, N. C.
Hoffman,	8	4	.....	20	15	.....	.....	.....	.....	1 20	W. R. Lampley, Hoffman, N. C.
Laurinburg,	12	9	.....	56	49	.....	.....	25	50	.....	G. W. Goodwyn, Laurinburg, N. C.
Rockingham,	12	8	.....	60	60	.....	50	15	29	15 22	J. B. Covington, Rockingham, "
	70	78	37	487	373	13	423	60	193	$93 13	

MINUTES

OF THE

Sixty-Fifth Anniversary

OF THE

LEE DEE

Baptist Association,

HELD WITH

Rockingham Church, Richmond Co., N. C.

Oct. 14th, 15th, 16th and 17th 1880.

REV. W. M. BOSTICK, MODERATOR,.....Sulphur Springs, N. C.
DUNCAN McNEILL, CLERK,.....Montpelier, N. C.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
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Ordained Ministers and their Post Offices.

W. M. BOSTICK,	Sulphur Springs,	N. C.
JOHN MONROE,	Laurel Hill,	"
W. H. HAITHCOCK,	Albemarle,	"
JAMES JORDAN,	Troy,	"
DAVID WRIGHT,	Troy,	"
J. T. LITTLETON,	Albemarle,	"
J. K. LITTLETON,	Albemarle,	"
G. O. WILHOIT,	Ansonville,	"
J. J. McLENDON,	Ansonville,	"
B. SAUNDERS,	Lilesville,	"
W. T. JORDAN,	Lumberton,	"
A. L. STOUGH,	Laurinburg,	"

PROCEEDINGS.

ROCKINGHAM, RICHMOND CO., N. C.,
Thursday, Oct. 14th, 1880.

The 65th session of the Pee Dee Association convened with the Rockingham Church at 11 o'clock A. M.

The Introductory Sermon was preached by Rev. A. D. Cohen, from Acts 6th verse, 17th chapter: "Those that have turned the world upside down, are come hither also."

After a recess of one hour, the Association again assembled in the beautiful house of God, and the services were opened by the Rev. W. M. Bostick, former Moderator, with appropriate exercises.

Letters from the churches were called for, read, and the names of delegates enrolled, as follows:

FORKS OF LITTLE RIVER—Rev. David Wright.
PEE DEE—Dr. A. L. Jackson, H. H. Cox, J. J. Sanders.
BETHEL—E. T. R. Livingston, John Ballard, A. L Ballard.
SPRING HILL—D. McNeill, Arch'd Johnson.
CARTLEDGES CREEK—F. J. Bostick, W. C. Hicks, R. C. Manship.
SHARON—B. W. Covington, W. R. Covington, A. C. Covington.
BROWN CREEK—H. M. Ingram, F. Hunsucker, J. G. Winfield, N. P. Like.
NEW UNION—W. T. Green.
DOVER—Neill Freeman.
EBENEZER—W. K. Littleton, Wm. A. Calloway.
PLEASANT GROVE—F. B. Flake.
GUM SPRING—Clarence S. Ratcliffe.
RED HILL—C. E. Hooper, G. H. Braswell, J. Q. Mills.
BLACKWOOD'S CHAPEL—F. Alsobrook, S. T. Usher.
MT. CARMEL—N. Nichols, J. L. Cook, J. C. Morris.
LAUREL HILL—J. A. Wright, Z. T. Wright, T. Deaton.
HOLLY MOUNT—D. A. Thompson, W. Ussery, W. R. Haywood.
MT. GILEAD—Rev. W. M. Bostick, H. Cook, S. Moore.
COOL SPRING—L. M. Teal, J. L. Collinghan.
HOFFMAN—Not represented.
LAURINBURG—J. R. Jordan, D. H. Meacham.
ROCKINGHAM—H. C. Dockery, R. A. Johnson, Y. C. Morton.

The next order of business being the election of officers, it was proceeded with, and Rev. W. M. Bostick was re-elected Moderator, and D. McNeill re-elected Clerk.

An invitation to visiting brethren to take seats and deliberate with us in the business of the Association, was accepted by Rev. J. S. Purefoy, Central Association; Rev.

F. M. Jordan, Western Convention; Rev. W. G. Rollins, S. C.; Rev. A. D. Cohen, Sandy Creek Association.

Committees were appointed as follows:

ORDER OF BUSINESS—Rev. F. M. Jordan, and brethren H. C. Dockery and R. A. Johnson.

ON RELIGIOUS EXERCISES—Pastor and Deacons of Rockingham Church.

ON FINANCE—Brethren W. R. Covington, J. B. Covington, and J. Q. Mills.

(Rev. J. Monro's form for Financial report was handed to and explained to committee.)

On motion, the Association then adjourned. Prayer by Rev. A. D. Cohen.

SECOND DAY—MORNING SESSION.

FRIDAY, October 15th, 1880.

The Association met at the usual hour, and the services opened by singing, "I'm not ashamed to own my God." Prayer by Rev. B. Saunders.

Letters from the churches called for.

Invitation to visiting brethren. Accepted by Dr. T. H. Pritchard, President Wake Forest College; Professor Reinhardt, President Thomasville Female College; Rev. T. Harrison, Agent Foreign Missions; Prof. C. E. Taylor, Cor. Mess. Central Association, and young ministers of W. F. C.; Rev. N. B. Cobb, Cedar Creek Association; W. W. Willis, Cedar Creek Association; T. J. Tolar, Cedar Creek, who took seats with us.

Report on Order of Business received.

Report on Foreign Missions read by R. A. Johnson, and discussed by Rev. T. Harrison, Dr. T. H. Pritchard, and others.

Contributions collected $17.56 for Foreign Missions.

It was decided by the Association that the speech accompanying the report should be published in the minutes.

Report on Education read by Livingston Johnson. Ordered that the part of the report referring to Ministerial Education be discussed to-night, 15th, and that part on General Education be the order for Saturday night, 16th.

Report on Periodicals was read by H. C. Dockery. It was discussed by Revs. N. B. Cobb, T. Harrison, W. G.

Rollins, and Prof. C. E. Taylor. Rev. N. B. Cobb canvassed for *Recorder*.

Report received.

After prayer by Rev. A. D. Cohen, the Association adjourned for one hour and a half.

Afternoon Session.

The Moderator opened by singing "Bringing in the sheaves." Prayer by Rev. W. T. Jordan.

Messengers to sister Associations appointed:

Sandy Creek—W. B. Owen and H. Miller.
Cape Fear—L. Johnson and A. J. Connelly.
Liberty—Any brother who can attend.
Rocky River—W. W. Littleton and George Calloway.
Brown Creek—Rev. B. Sanders and F. Flake.
Baptist State Convention—R. A. Johnson, D. McNeill, Rev. W. M. Bostick, Rev. B. Sanders, Dr. A. L. Jackson.

Report on Church Extension was called for, read, and stirring speeches made upon it by Revs. W. T. Jordan, N. B. Cobb, and others.

A collection was then taken up for Rockingham Church, amounting in cash to about $74.00, and in pledges to about $72.00, (exact amount not ascertained by the Clerk,) in all about $146.00.

Report received.

The time for adjournment having arrived, the Association adjourned till to-morrow at the usual hour.

THIRD DAY—MORNING SESSION.

Saturday, October 16th, 1880.

The Moderator opened with appropriate exercises.

Invitation to visiting brethren. Responded to by brethren J. E. Ray, State Mission Board, and J. F. Moore, Sandy Creek Association.

Report on State Missions called for and read by Rev. W. G. Rollins. Remarks upon it by Revs. W. T. Jordan, F. M. Jordan and John E. Ray. Collection taken up amounting to about $12.50. Report received.

Committees to report at next Association:

Foreign Missions—R. A. Johnson.
Home Missions—D. McNeill.
Education—H. C. Dockery.

TEMPERANCE—Arch'd Johnson.
CHURCH EXTENSION—Dr. A. L. Jackson.
PERIODICALS—F. B. Flake.

A resolution to sustain Bro. W. B. Moreton in Wake Forest College, was offered as follows:

WHEREAS, Our young brother, W. B. Moreton, is now in Wake Forest College, preparing to preach the gospel more acceptably; therefore
Resolved, That the Pee Dee Association, through its churches, will support him while there pursuing his studies, and that a committee be now appointed to make an equitable distribution of the amount required therefor ($120.00) among the churches.

After a thorough discussion it was received.

A committee of seven was then appointed and reported through their chairman, as follows:

Forks of Little River,	$ 5 00	Blackwood's Chapel,	5 00
Pee Dee Church,	15 00	Mt. Carmel,	5 00
Bethel,	6 00	Laurel Hill,	5 00
Spring Hill,	12 00	Holly Mount,	3 00
Cartleges Creek,	8 00	Mt. Gilead,	12 00
Sharon,	8 00	Laurinburg,	5 00
Brown Creek,	8 00	Rockingham,	5 00
New Union,	5 00	Cool Spring,	2 00
Dover,	10 00	Hamlet,	1 00
Ebenezer,	10 00	Hoffman,	1 00
Pleasant Grove,	7 00		
Gum Spring,	8 00		$154 00
Red Hill,	8 00		

Respectfully submitted,
H. C. DOCKERY, for Committee.

Upon motion, it was put to and received by the Association.

Ordered that the following, from Dr. Pritchard's address on Foreign Missions, be appended to the minutes:

"Ordained missionaries of the leading denominations of the United States: Methodists 103, Congregationalists 155, Presbyterians 137, Episcopalians 78, Baptists 72. Membership in heathen lands: Methodists 22,430, Congregationalists 15,155, Presbyterians 11,499, Episcopalians 4,499, Baptists 81,638. Total Pedobaptists, 53,553."

Moved and carried that the thanks of this Association be tendered to the people of Rockingham for their kindness and hospitality.

Moved and carried that the Clerk have $10 for his services.

It was moved and carried that the next session of the Pee Dee Association be held with the church at Brown Creek,

Anson, commencing on Thursday before the third Sabbath in October, 1881.

On motion, the Association adjourned, after appropriate closing exercises, to the time and place above named.

W. M. BOSTICK, MODERATOR.

D. MCNEILL, *Clerk.*

APPENDIX.

REPORT ON FOREIGN MISSIONS,

ADDRESSED TO THE CHURCHES COMPOSING THE PEE DEE BAPTIST ASSOCIATION.

Dearly Beloved Brethren and Sisters:—That religious body to which you belong professes to be a Missionary body. Such good and great men as Carey, Marshman and Ward, of England, Judson, Rice, Shuck, Yates, Bowen, R. H. Graves, Hartwell, and hosts of others, of America—men of deep-toned piety, and possessing the very best and most reliable information relative to the deplorable condition of a perishing world; men who, for the sake of Christ, and for the sake of the dying millions of the sons and daughters of Adam, have left their native homes, and all the comforts of civilized society, have cast their lot among abominable idolators—some of those men above named have gone into prisons and chains, and some of them have died on heathen ground—these all have testified that the MISSIONARY CAUSE is the most important cause in all this world and deserving the very best and most costly sacrifices that ministers and churches can make.

In this report we will endeavor to present for your serious and prayerful attention FOUR unspeakably important TRUTHS :

I. That there are hundreds of millions of heathen still without the Bible—without a preached Gospel, and consequently perishing in their sins.

II. That all those everywhere who love our Lord Jesus Christ, are bound under an obligation, from which they cannot liberate themselves, to contribute of the abundance which God has given them, to sustain the heralds of the cross in Foreign lands.

III. That giving to the cause of Christ and suffering humanity will be NO LOSS.

IV. That giving from proper motives will be GREAT GAIN.

Inasmuch as none whom we address in this report will attempt to gainsay the two first points, we will dismiss them by simply stating them.

In regard to the two latter, we must say with heart-felt sorrow, that there are large numbers who do not, and it seems cannot, understand them so as to practice as the Word of God directs and encourages them to do. Such must have precept upon precept, and one example after another.

We take up then the third proposition: "Giving to the cause of Christ from proper motives will bring no loss." What saith the Great Teacher?

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." Luke vi: 38. What were the Jews directed to do? "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi, iii: 10. Hear the Apostle Paul: "I say that he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "God loveth a cheerful giver." "The administration of the service not only supplieth the wants of the saints;" "and they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men." II Corinthians ix: 6, 7, 12, 13. Hear Paul again: "Charge them that are rich in this world that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." I Timothy vi: 17, 18, 19 "And Jesus sat over against the treasury, and BEHELD how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow and she threw in two mites, which make one farthing." He also said unto His disciples: "This poor widow hath cast more in than all they which have cast into the treasury: they cast in of their abundance; but she of her want did cast in all that she had, even all her living." Mark xii: 41, 42, 43, 44. "Then Mary took A POUND of ointment of spikenard very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment." One hard hearted man enquired "Why was not this ointment sold for three hundred pence, and given to the poor?" Jesus said: "Let her alone; against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always." John xii: 3, 5, 7, 8. It was no loss to the poor widow that she gave her two mites; no loss to Mary that she gave the worth of three hundred pence.

IV. Giving from pure motives, namely, for the promotion of God's glory in the salvation of souls will be INDESCRIBABLE GAIN.

Example 1. "John L Pleasant, the son of Elder Stephen Pleasant, died in Asheville, N. C., recently. He gave the cause of Christ every year one-tenth of his income. If every Baptist in North Carolina would give this amount, the treasuries of all our Boards would be filled. Jacob did this with twelve children to provide for. Why can't others do the same? Bro. Pleasant was a merchant. If all our merchants, farmers, doctors, lawyers, and men of salaries were to give by this ratio, the world would be benefitted."—*E. Dodson.*

Example 2. A. Judson (Burmah's great Missionary) before he left this country, acquired an accurate and thorough knowledge of the Hebrew and Greek languages; and in his adopted country after years of close application and hard study, he became perfectly acquainted with the Burman tongue. He was then enabled to give these millions of perishing heathen a faithful translation of the Holy Scriptures. He preached to them thousands of sermons; and to circulate the Bible and the knowledge of salvation among them, he contributed in money $10,000. Infinite gain to him—eternal gain to numbers of them.

O ye Marys and Marthas, and the whole sisterhood of the churches of the Pee Dee Association, can ye not form a Female Missionary Society in aid of Foreign Missions in each church, and contribute annually six dimes per member—that is, half dime each month. O, ye ministers, deacons and the whole brotherhood, could ye not cast into the treasury of the Association twelve dimes each annually to benefit the poor heathen. That would be great gain to them—no loss to you.

There is a probability that this is the last time the writer of these lines will address you in this form. The hand that guides this pen is trembling —these feet are tottering on the brink of the grave, and on the verge of eternity. These last lines are bedewed with tears.

Respectfully and affectionately submitted,

JOHN MONROE.

A SHORT SPEECH BY ELD. JOHN MONROE,

IN EXPLANATION OF SOME PARTS OF THE REPORT ON FOREIGN MISSIONS JUST READ.

Brother Moderator, and Brethren:—As some expressions used in the report are liable to be misunderstood, and misconstrued, an explanation may be of some use. I allude to the inquiry whether the ministers, Deacons and all the male members of churches in the Pee Dee Association could not contribute annually TWELVE DIMES each; and whether the Marys and Marthas and the entire sisterhood could not each one "cast into the treasury" of the Lord six dimes annually, for Foreign Missions?

There were reported last year as church members 519 males and 1,409 females. According to this ratio, the brethren could contribute $622, and the sisters could "cast in" $629 for Foreign Missions. If you will look over the report of the Finance Committee for 1879 you will see that one church contributed $41.76—$25.76 for Foreign Missions, $13 for State Missions, and $3 for Minutes—less than fifty cents per member. Total membership in all the churches, 1,568; five dimes from each one would be $784.

The Gospel rule in regard to giving reads as follows: "Upon the first day of the week LET EVERY ONE OF YOU lay by him in store as God hath prospered him." I Corinthians xvi: 2. Eleven tribes of the Jewish nation were required by A DIVINE LAW to give tithes, or the tenth part of all their income; and the withholding of this just and righteous demand was pronounced by Jehovah himself to be a robbery—"ye have robbed me, even this whole nation." Be it remembered also that these tithes were intended only for the sustenance of the Priests and Levites, whilst the contributions of God's people under the Gospel Dispensation are intended to benefit the people of all nations.

A very zealous agent for Foreign Missions in Mississippi, in a published communication, divided the membership of the Baptist churches in that State into four or five classes, beginning with the poorest and ending with the richest, about as follows: The poor, having FIRST A WILLING MIND, could give five dimes annually; another class could give ten dimes once a year; another class could give two, three or five dollars each; others ten dollars each; others fifty dollars each; and he ended by stating that he knew a number who could give one hundred dollars each, and not miss it—and the Agent's list extended to $163,000 from the Baptists of that State for Foreign Missions.

Paul the Apostle said: "Ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor, that ye through His poverty might be rich." Again: "It is accepted according to that a man hath, and not according to that he hath not." II Corinthians viii: 9, 12.

If all the membership of the one thousand and more Baptist churches in North Carolina could have FIRST A WILLING MIND (for where there is a will the poor and the rich will find ways and means) to do all that the Master requires them to do, then

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

For Him shall endless prayer be made,
And praises throng to crown His head;
His name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue,
Dwell on His Love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name."

Dr. Carey's motto was: "Attempt great things—expect great things."
The motto of the American Baptists should be: "A Bible in every family under heaven; and the pure Gospel of Jesus in all its fullness and spirituality, preached in every neighborhood beneath the sun."

REPORT ON EDUCATION.

In many sections of this State the Baptists are a great latent power, because they have not been awakened to a full sense of their duty. They take but little interest in the denomination beyond their own church, manifest little or no missionary spirit and do but little for any benevolent object. The cause of this is the want of education. Especially do we need an educated ministry. There are uneducated ministers in our State who have done valiant service for the Master—far be it from me to cast a single reflection upon them. They were bright and shining lights in their day and generation. In this age of progression an educated ministry is an absolute necessity. A man who chooses the law as a profession would not think of entering upon it without an education; and the same is the case in regard to the medical profession; but men often go out to preach the everlasting gospel—a calling in comparison with which all others sink into insignificance—without an education.

We also need an educated laity. Education expands the mind and broadens the views. It causes us to look beyond the narrow limits of our own church and community, and to aid in sending the good news of salvation to the benighted heathen. We are rejoiced to know that our people are taking more interest in this great cause, and we trust the day is not far distant when the masses of our people will be educated. Then the Baptist denomination will rise in its strength, and manifest such a missionary spirit as was never known in our State before.

Respectfully submitted, L. JOHNSON.

STATE MISSION BOARD.

The object of the State Mission Board is to supply destitute sections of the State with the Gospel of our Lord Jesus. A laudable object—one worthy of any man's consideration—and one that should enlist the sympathy of all persons who call themselves Christians. But, alas, it is to be feared that it has not enlisted the sympathy of all within the borders of our State. To our certain knowledge there are sections in our State where our fellow-men neither have nor are able to support a minister. As the writer read the letters to the Association he has a right to know something of their contents. In one of the letters the space for the pas-

tor's name was left blank. I asked who was that pastor? He replied, we have none. Is it because they do not wish one? No; it is because they are not able to support one. A minute of last year states that both Hoffman and Hamlet are pastorless. It is also true that Center in Stanley county has not, nor is she able to secure the services of an intelligent minister. This should not be true, nor will it be when the sympathy of the Baptist brotherhood is thoroughly enlisted. Nevertheless, it is true that the Board has, and is still doing a glorious work. I might refer to Rockingham, Wadesboro and a number of other places that have been the recipients of her liberality—churches that were once insignificant but now self-sustaining and ready to help sustain others.

Let what we have done in the past encourage us and stimulate us to greater exertion in the future. Let us see to it that every destitute section in the State is supplied with the Gospel.

Respectfully submitted, W. G. ROLLINS.

REPORT ON PERIODICALS.

Among all the vile agencies in the world, none seem more potent than the free circulation and perusal of a corrupt literature. Bad books and impure periodicals are doing as much harm as intemperance. The public press is teeming with works of unhallowed fiction and grossly immoral books. Readers of every kind of false tastes and false principles are provided for with wicked skill. Christian people are giving their time to multiply these counterfeits upon decent literature; Christian booksellers are almost compelled by the customs of the trade and vitiated tastes of society to deal more or less in trash and fiction, and religious households are invaded by books and papers whose very touch is pollution. They are a blight on public morals and private virtue. They weaken parental authority; they unduly develope the imagination; they form habits of mental intoxication; they engender a dislike for sober, solid reading; they cause religious books and papers, and even the Bible to be neglected.

We owe it to our children, to our neighbors, to our country, and to our own zeal for the pure, the noble and the true, to make our homes attractive by furnishing them with a literature that is pure in its morality, right in its principles, and Biblical in its religion. To such a class belong the BIBLICAL RECORDER, FOREIGN MISSION JOURNAL and KIND WORDS. Our interest in Foreign Missions, the life of our Sunday Schools and the zeal and activity of our denomination depend upon our giving these a hearty and united support.

Respectfully submitted, H. C. DOCKERY.

CHURCH EXTENSION.

The most important work done during the last year has been that of building new houses of worship. Not only in this Association, but all over the State, new churches have been built and old ones repaired. But this only calls for greater exertion on our part. Some of the newly built houses are in debt, while some have not been finished. We would call the attention of the Association especially to the unfinished houses at Hamlet and Hoffman. W. T. JORDAN.

CHURCHES.	Foreign Missions.	State Missions.	Home Missions.	Minutes.	Education.	Sab'th School.	Other objects.	Orphan Asylum.	PAID SINCE LAST ASSOCIATION. Foreign.	State.	S. School.	Church Expenses.	Rocki'gh'm
Rockingham,	$	$ 9 00	$	$ 1 50	$	$	$	$	$	$	$15 00	$ 4 50	$ 50
New Union,	8 35	.....	1 15	1 50	.....	.....	.....	.....	.....	.....	.....	.....	.....
Cool Spring,	.....	.....	.....	1 50	.....	.....	.....	.....	.....	.....	.....	.....	.....
Forks of Little River,	70	8 90	.....	1 00	.....	.....	.....	.....	.....	.....	.....	.....	.....
Cartledges Creek,	5 00	5 00	.....	1 50	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mt. Carmel,	4 00	3 92	.....	1 78	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pee Dee,	.....	.....	.....	1 75	.....	.....	.....	.....	.....	.....	.....	499 65	4 15
Laurinburg,	2 00	3 00	.....	2 60	.....	.....	.....	.....	.....	.....	.....	1 50	.....
Red Hill,	5 00	75	.....	1 75	.....	.....	6 83	.....	.....	.....	.....	.....	.....
Sharon,	3 00	3 00	.....	1 00	2 40	.....	.....	.....	12 86	.....	.....	.....	.....
Dover,	3 33	3 33	.....	1 80	3 33	.....	.....	.....	.....	.....	.....	.....	.....
Blackwood's Chapel,	5 00	5 00	.....	2 00	.....	.....	.....	.....	.....	15 00	.....	.....	.....
Gum Spring,	3 25	3 00	.....	2 00	.....	.....	.....	.....	.....	.....	.....	10 00	.....
Laurel Hill,	2 50	2 50	.....	1 00	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ebenezer,	16 25	.....	.....	3 00	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hamlet,	.....	.....	.....	25	.....	2 25	.....	.....	.....	.....	.....	.....	5 00
Spring Hill,	25 05	11 00	.....	3 00	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mt. Gilead,	4 00	.....	.....	1 40	.....	.....	.....	.....	1 50	1 50	.....	22 00	.....
Pleasant Grove,	.....	.....	.....	1 35	.....	.....	.....	.....	.....	.....	.....	.....	.....
Brown Creek,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Holly Mount,	4 00	.....	50	1 00	.....	.....	.....	.....	.....	.....	.....	.....	1 20
Bethel,	8 82	1 00	1 00	1 75	1 00	.....	.....	1 00	.....	.....	.....	.....	.....
	$ 100 20	$57 40	$ 2 65	$34 53	$ 6 73	$ 2 25	$ 6 83	$ 1 00	$14 36	$16 50	$15 00	$ 517 65	$10 75

STATISTICAL TABLE OF THE PEE DEE ASSOCIATION.

CHURCHES.	When constituted.	COUNTIES.	PASTORS.	CLERK AND HIS P. O.	Sabbath of Preaching.	Baptized.	Rec. by letter.	Restored.	Dis. by letter.	Excluded.	Deaths.	White Males.	White Females.	Colored.	Total Membership.
Fork of L. River	1760	Montgomery, .	.....	J.L.McMillan,Morton's Mills	4	2	1	...	...	1	...	20	30	...	50
Pee Dee, ...	1785	Anson,.....	G. W. Harmon,..	J. J. Saunders, Lilesville, ...	1	17	3	...	1	1	...	57	81	2	140
Bethel,.....	1813	Montgomery, .	J. Jordan,.....	A. L. Ballard, Mt. Gilead,...	2	5	...	...	...	...	1	17	39	...	56
Spring Hill, ...	1818	Richmond, ...	J. Monroe, ...	R. Monroe, Laurel Hill,.....	1, 3,	.....	...	...	...	...	2	20	44	...	64
Cartledges Cr'k,	1823	Richmond, ...	W. G. Rollins....	I. J. Bostick, Rockingham,..	4	.....	...	...	...	...	...	27	50	...	77
Brown Creek, ...	1828	Anson, ...	G. O. Wilhoit,...	W. J. Barber. Ansonville,...	.....	1	4	1	1	...	...	22	43	...	65
New Union,.....	1832	Montgomery, .	Jas. Jordan,.....	J. F. Crowder, Wadesville,..	1	2	1	...	2	...	2	23	48	5	76
Dover, ...	1833	Moore, ...	J. L. Smith,.....	A. A. Leach, Tyra,.....	3	35	1	1	...	1	...	34	102	7	143
Saron,.....	1876	Richmond, ...	W.H.H. Lawhon	A.B.Covington,Capel's Mills	1	7	2	...	1	1	3	25	66	...	91
Ebenezer, ...	.....	Stanley,.....	J. R. Littleton,..	J. D. McLester, Albemarle,	1	7	5	...	...	...	...	63	97	2	146
Pleasant Grove,..	1843	Anson,.....	G. O. Wilhoit, ...	H. R. Allan, Beverly,.....	1	1	...	...	4	2		20	59	...	79
Gum Spring,.....	.....	Anson,.....	G. O. Wilhoit, ...	C. Z. Ratliffe, Lilesville, ...	1	.....	3	1	...	...	1	28	67	1	96
Red Hill,.....	1860	Anson,.....	G. O. Wilhoit,...	D. H. Brasswell, Ansonville	3	60	2	...	2	...	...	39	59	...	98
Blackwood's Ch.	1851	Montgomery, .	W. M. Bostick, ..	J. Luther, Pekin, ...	3	8	...	...	4	2	...	13	30	...	43
Mt. Carmel, ...	1856	Montgomery, .	Jas. Jordan,.....	H. Morris, Troy,.....	1	2	1	...	...	1	1	37	65	2	104
Laurel Hill,.....	1849	Montgomery, .	W. M. Bostick, ..	M.M.Leach,Hunsuck'r's St'e	.....	1	1	...	...	1	1	14	32	2	48
Holly Mount,.....	.....	Montgomery, .	T. B. Newberry,	Chas. Yarboro, Pekin,.....	.....	5	1	1	...	3	...	23	37	...	60
Mt. Gilead,.....	1875	Montgomery, .	W. M. Bostick,..	T. F. Haywood, Mt. Gilead,	4	12	...	...	3	1	1	32	50	1	83
Cool Spring.....	1878	Anson,.....	G. W. Harmon,..	L. M. Teal, Morven, ...	4	4	2	...	...	1	...	12	13	...	25
Hoffman,.....	1878	Richmond, ...	.....	E. Watson, Hoffman, ...	.....	.....	...	...	...	...	...	.....	.....	...	.....
Hamlet,.....	1878	Richmond, ...	.....	J. G. McKethan, Hamlet,...	.....	.....	1	...	1	...	...	8	13	...	21
Laurinburg.	1879	Richmond, ...	A. L. Stough,....	C. J. Rivenbark, Laurinburg	3	2	4	...	...	1	...	19	19	...	38
Rockingham,.....	1879	Richmond, ...	W. T. Jordan,...	R. A. Johnson, Rockingham	1	6	...	...	1	...	...	12	42	...	54
						127	31	4	20	16	13	563	1086	22	1657

Sunday School Statistics.

CHURCHES.	SUPERINTENDENTS.	POST OFFICE.	Number of months.	Officers and Teachers.	Average Attendance.	Scholars.	Average Attendance.	Conversions.	Volumes in Library.	Other Papers.	No. of Kind Words taken	Contributions.
Pee Dee,	B. V. Henry,	Lilesville,	12	7	.....	60	40	3	100	6	24	$ 14 05
Bethel,	T. F. Haywood,	Mt. Gilead,	9	7	4	30	18	8	30	.....	.....	5 00
New Union,	A. J. Bruton,	Wadesville,	6	11	8	96	65	3	.....	.....	.....	6 30
Red Hill,	C. C. Braswell,	Ansonville,	12	7	5½	45	35	8	114	10	18	16 00
Gum Spring,	W. B. Ingram,	Lilesville,	12	11	.....	61	50	.....	.....	10	24	.....
Cartledges Creek,	J. H. Covington,	Rockingham,	12	8	.....	60	30	.....	.....	.....	24	10 00
Spring Hill,	T. M. Watson,	Montpelier,	12	6	.....	39	.....	.....	100	.....	.....	.....
Mt. Gilead,	T. F. Haywood,	Mt. Gilead,	9	7	4	30	18	8	30	.....	.....	5 00
Laurinburg,	W. G. Quackenbush,	Laurinburg,	12	8	.....	68	42	.....	.....	25	50	.....
Rockingham,	John B. Covington,	Rockingham,	12	8	.....	67	50	....	50	.....	25	15 00
Mt. Carmel,	H. Morris and C. Smith,	Troy,	5	4	.....	40	.....	.....	.....	.....	.....	.....
Holly Mount,	C. Yarboro,	Pekin,	.....	6	.....	59	47	.....	.....	.....	.....	.....
				90	21½	715	395	30	424	51	165	$ 71 35

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Faculty:

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WM. ROYALL, Professor of Modern Languages.
W. G. SIMMONS, Professor of Natural Science.
WM. B. ROYALL, Professor of Greek.
L. R. MILLS, Professor of Mathematics.
C. E. TAYLOR, Professor of Latin.
W. L. POTEAT, Assistant Professor of Natural Science.
C. W. SCARBOROUGH, Tutor.

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Expenses.

Tuition Fee per Term of Five Months,		$30 00
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Room (unfurnished) for each occupant,		3 00
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MINUTES

OF THE

Sixty-Fifth Anniversary

OF THE

PEE DEE

Baptist Association,

HELD WITH

Rockingham Church, Richmond Co., N. C.

Oct. 14th, 15th, 16th and 17th 1880.

REV. W. M. BOSTICK, MODERATOR,.....Sulphur Springs, N. C.
DUNCAN McNEILL, CLERK,.....Montpelier, N. C.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
1880.

Ordained Ministers and their Post Offices.

W. M. BOSTICK,	Sulphur Springs,	N. C.
JOHN MONROE,	Laurel Hill,	"
W. H. HAITHCOCK,	Albemarle,	"
JAMES JORDAN,	Troy,	"
DAVID WRIGHT,	Troy,	"
J. T. LITTLETON,	Albemarle,	"
J. K. LITTLETON,	Albemarle,	"
G. O. WILHOIT,	Ansonville,	"
J. J. McLENDON,	Ansonville,	"
B. SAUNDERS,	Lilesville,	"
W. T. JORDAN,	Lumberton,	"
A. L. STOUGH,	Laurinburg,	"

PROCEEDINGS.

ROCKINGHAM, RICHMOND CO., N. C.,
Thursday, Oct. 14th, 1880.

The 65th session of the Pee Dee Association convened with the Rockingham Church at 11 o'clock A. M.

The Introductory Sermon was preached by Rev. A. D. Cohen, from Acts 6th verse, 17th chapter: "Those that have turned the world upside down, are come hither also."

After a recess of one hour, the Association again assembled in the beautiful house of God, and the services were opened by the Rev. W. M. Bostick, former Moderator, with appropriate exercises.

Letters from the churches were called for, read, and the names of delegates enrolled, as follows:

FORKS OF LITTLE RIVER—Rev. David Wright.
PEE DEE—Dr. A. L. Jackson, H. H. Cox, J. J. Sanders.
BETHEL—E. T. R. Livingston, John Ballard, A. L. Ballard.
SPRING HILL—D. McNeill, Arch'd Johnson.
CARTLEDGES CREEK—F. J. Bostick, W. C. Hicks, R. C. Manship.
SHARON—B. W. Covington, W. R. Covington, A. C. Covington.
BROWN CREEK—H. M. Ingram, F. Hunsucker, J. G. Winfield, N. P. Like.
NEW UNION—W. T. Green.
DOVER—Neill Freeman.
EBENEZER—W. K. Littleton, Wm. A. Calloway.
PLEASANT GROVE—F. B. Flake.
GUM SPRING—Clarence S. Ratcliffe.
RED HILL—C. E. Hooper, G. H. Braswell, J. Q. Mills.
BLACKWOOD'S CHAPEL—F. Alsobrook, S. T. Usher.
MT. CARMEL—N. Nichols, J. L. Cook, J. C. Morris.
LAUREL HILL—J. A. Wright, Z. T. Wright, T. Deaton.
HOLLY MOUNT—D. A. Thompson, W. Ussery, W. R. Haywood.
MT. GILEAD—Rev. W. M. Bostick, H. Cook, S. Moore.
COOL SPRING—L. M. Teal, J. L. Collinghan.
HOFFMAN—Not represented.
LAURINBURG—J. R. Jordan, D. H. Meacham.
ROCKINGHAM—H. C. Dockery, R. A. Johnson, Y. C. Morton.

The next order of business being the election of officers, it was proceeded with, and Rev. W. M. Bostick was re-elected Moderator, and D. McNeill re-elected Clerk.

An invitation to visiting brethren to take seats and deliberate with us in the business of the Association, was accepted by Rev. J. S. Purefoy, Central Association; Rev.

F. M. Jordan, Western Convention; Rev. W. G. Rollins, S. C.; Rev. A. D. Cohen, Sandy Creek Association.

Committees were appointed as follows:

ORDER OF BUSINESS—Rev. F. M. Jordan, and brethren H. C. Dockery and R. A. Johnson.

ON RELIGIOUS EXERCISES—Pastor and Deacons of Rockingham Church.

ON FINANCE—Brethren W. R. Covington, J. B. Covington, and J. Q. Mills.

(Rev. J. Monro's form for Financial report was handed to and explained to committee.)

On motion, the Association then adjourned. Prayer by Rev. A. D. Cohen.

SECOND DAY—MORNING SESSION.

FRIDAY, October 15th, 1880.

The Association met at the usual hour, and the services opened by singing, "I'm not ashamed to own my God." Prayer by Rev. B. Saunders.

Letters from the churches called for.

Invitation to visiting brethren. Accepted by Dr. T. H. Pritchard, President Wake Forest College; Professor Reinhardt, President Thomasville Female College; Rev. T. Harrison, Agent Foreign Missions; Prof. C. E. Taylor, Cor. Mess. Central Association, and young ministers of W. F. C.; Rev. N. B. Cobb, Cedar Creek Association; W. W. Willis, Cedar Creek Association; T. J. Tolar, Cedar Creek, who took seats with us.

Report on Order of Business received.

Report on Foreign Missions read by R. A. Johnson, and discussed by Rev. T. Harrison, Dr. T. H. Pritchard, and others.

Contributions collected $17.56 for Foreign Missions.

It was decided by the Association that the speech accompanying the report should be published in the minutes.

Report on Education read by Livingston Johnson. Ordered that the part of the report referring to Ministerial Education be discussed to-night, 15th, and that part on General Education be the order for Saturday night, 16th.

Report on Periodicals was read by H. C. Dockery. It was discussed by Revs. N. B. Cobb, T. Harrison, W. G.

Rollins, and Prof. C. E. Taylor. Rev. N. B. Cobb canvassed for *Recorder*.

Report received.

After prayer by Rev. A. D. Cohen, the Association adjourned for one hour and a half.

Afternoon Session.

The Moderator opened by singing "Bringing in the sheaves." Prayer by Rev. W. T. Jordan.

Messengers to sister Associations appointed:

Sandy Creek—W. B. Owen and H. Miller.
Cape Fear—L. Johnson and A. J. Connelly.
Liberty—Any brother who can attend.
Rocky River—W. W. Littleton and George Calloway.
Brown Creek—Rev. B. Sanders and F. Flake.
Baptist State Convention—R. A. Johnson, D. McNeill, Rev. W. M. Bostick, Rev. B. Sanders, Dr. A. L. Jackson.

Report on Church Extension was called for, read, and stirring speeches made upon it by Revs. W. T. Jordan, N. B. Cobb, and others.

A collection was then taken up for Rockingham Church, amounting in cash to about $74.00, and in pledges to about $72.00, (exact amount not ascertained by the Clerk,) in all about $146.00.

Report received.

The time for adjournment having arrived, the Association adjourned till to-morrow at the usual hour.

THIRD DAY—MORNING SESSION.

Saturday, October 16th, 1880.

The Moderator opened with appropriate exercises.

Invitation to visiting brethren. Responded to by brethren J. E. Ray, State Mission Board, and J. F. Moore, Sandy Creek Association.

Report on State Missions called for and read by Rev. W. G. Rollins. Remarks upon it by Revs. W. T. Jordan, F. M. Jordan and John E. Ray. Collection taken up amounting to about $12.50. Report received.

Committees to report at next Association:

Foreign Missions—R. A. Johnson.
Home Missions—D. McNeill.
Education—H. C. Dockery.

TEMPERANCE—Arch'd Johnson.
CHURCH EXTENSION—Dr. A. L. Jackson.
PERIODICALS—F. B. Flake.

A resolution to sustain Bro. W. B. Moreton in Wake Forest College, was offered as follows:

WHEREAS, Our young brother, W. B. Moreton, is now in Wake Forest College, preparing to preach the gospel more acceptably; therefore

Resolved, That the Pee Dee Association, through its churches, will support him while there pursuing his studies, and that a committee be now appointed to make an equitable distribution of the amount required therefor ($120.00) among the churches.

After a thorough discussion it was received.

A committee of seven was then appointed and reported through their chairman, as follows:

Forks of Little River,	$ 5 00	Blackwood's Chapel,	5 00
Pee Dee Church,	15 00	Mt. Carmel,	5 00
Bethel,	6 00	Laurel Hill,	5 00
Spring Hill,	12 00	Holly Mount,	3 00
Cartleges Creek,	8 00	Mt. Gilead,	12 00
Sharon,	8 00	Laurinburg,	5 00
Brown Creek,	8 00	Rockingham,	5 00
New Union,	5 00	Cool Spring,	2 00
Dover,	10 00	Hamlet,	1 00
Ebenezer,	10 00	Hoffman,	1 00
Pleasant Grove,	7 00		
Gum Spring,	8 00		$154 00
Red Hill,	8 00		

Respectfully submitted,
H. C. DOCKERY, for Committee.

Upon motion, it was put to and received by the Association.

Ordered that the following, from Dr. Pritchard's address on Foreign Missions, be appended to the minutes:

"Ordained missionaries of the leading denominations of the United States: Methodists 103, Congregationalists 155, Presbyterians 137, Episcopalians 78, Baptists 72. Membership in heathen lands: Methodists 22,430, Congregationalists 15,155, Presbyterians 11,499, Episcopalians 4,499, Baptists 81,638. Total Pedobaptists, 53,553."

Moved and carried that the thanks of this Association be tendered to the people of Rockingham for their kindness and hospitality.

Moved and carried that the Clerk have $10 for his services.

It was moved and carried that the next session of the Pee Dee Association be held with the church at Brown Creek,

Anson, commencing on Thursday before the third Sabbath in October, 1881.

On motion, the Association adjourned, after appropriate closing exercises, to the time and place above named.

W. M. BOSTICK, MODERATOR.

D. MCNEILL, *Clerk.*

APPENDIX.

REPORT ON FOREIGN MISSIONS,

ADDRESSED TO THE CHURCHES COMPOSING THE PEE DEE BAPTIST ASSOCIATION.

Dearly Beloved Brethren and Sisters:—That religious body to which you belong professes to be a Missionary body. Such good and great men as Carey, Marshman and Ward, of England, Judson, Rice, Shuck, Yates, Bowen, R. H. Graves, Hartwell, and hosts of others, of America—men of deep-toned piety, and possessing the very best and most reliable information relative to the deplorable condition of a perishing world; men who, for the sake of Christ, and for the sake of the dying millions of the sons and daughters of Adam, have left their native homes, and all the comforts of civilized society, have cast their lot among abominable idolators—some of those men above named have gone into prisons and chains, and some of them have died on heathen ground—these all have testified that the MISSIONARY CAUSE is the most important cause in all this world and deserving the very best and most costly sacrifices that ministers and churches can make.

In this report we will endeavor to present for your serious and prayerful attention FOUR unspeakably important TRUTHS:

I. That there are hundreds of millions of heathen still without the Bible—without a preached Gospel, and consequently perishing in their sins.

II. That all those everywhere who love our Lord Jesus Christ, are bound under an obligation, from which they cannot liberate themselves, to contribute of the abundance which God has given them, to sustain the heralds of the cross in Foreign lands.

III. That giving to the cause of Christ and suffering humanity will be NO LOSS.

IV. That giving from proper motives will be GREAT GAIN.

Inasmuch as none whom we address in this report will attempt to gainsay the two first points, we will dismiss them by simply stating them.

In regard to the two latter, we must say with heart-felt sorrow, that there are large numbers who do not, and it seems cannot, understand them so as to practice as the Word of God directs and encourages them to do. Such must have precept upon precept, and one example after another.

We take up then the third proposition: "Giving to the cause of Christ from proper motives will bring no loss." What saith the Great Teacher?

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." Luke vi: 38. What were the Jews directed to do? "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi, iii: 10. Hear the Apostle Paul: "I say that he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "God loveth a cheerful giver." "The administration of the service not only supplieth the wants of the saints;" "and they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men." II Corinthians ix: 6, 7, 12, 13. Hear Paul again: "Charge them that are rich in this world that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." I Timothy vi: 17, 18, 19. "And Jesus sat over against the treasury, and BEHELD how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow and she threw in two mites, which make one farthing." He also said unto His disciples: "This poor widow hath cast more in than all they which have cast into the treasury: they cast in of their abundance; but she of her want did cast in all that she had, even all her living." Mark xii: 41, 42, 43, 44. "Then Mary took A POUND of ointment of spikenard very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment." One hard hearted man enquired "Why was not this ointment sold for three hundred pence, and given to the poor?" Jesus said: "Let her alone; against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always." John xii: 3, 5, 7, 8. It was no loss to the poor widow that she gave her two mites; no loss to Mary that she gave the worth of three hundred pence.

IV. Giving from pure motives, namely, for the promotion of God's glory in the salvation of souls will be INDESCRIBABLE GAIN.

Example 1. "John L Pleasant, the son of Elder Stephen Pleasant, died in Asheville, N. C., recently. He gave the cause of Christ every year one-tenth of his income. If every Baptist in North Carolina would give this amount, the treasuries of all our Boards would be filled. Jacob did this with twelve children to provide for. Why can't others do the same? Bro. Pleasant was a merchant. If all our merchants, farmers, doctors, lawyers, and men of salaries were to give by this ratio, the world would be benefitted."—*E. Dodson.*

Example 2. A. Judson (Burmah's great Missionary) before he left this country, acquired an accurate and thorough knowledge of the Hebrew and Greek languages; and in his adopted country after years of close application and hard study, he became perfectly acquainted with the Burman tongue. He was then enabled to give these millions of perishing heathen a faithful translation of the Holy Scriptures. He preached to them thousands of sermons; and to circulate the Bible and the knowledge of salvation among them, he contributed in money $10,000. Infinite gain to him—eternal gain to numbers of them.

O ye Marys and Marthas, and the whole sisterhood of the churches of the Pee Dee Association, can ye not form a Female Missionary Society in aid of Foreign Missions in each church, and contribute annually six dimes per member—that is, half dime each month. O, ye ministers, deacons and the whole brotherhood, could ye not cast into the treasury of the Association twelve dimes each annually to benefit the poor heathen. That would be great gain to them—no loss to you.

There is a probability that this is the last time the writer of these lines will address you in this form. The hand that guides this pen is trembling —these feet are tottering on the brink of the grave, and on the verge of eternity. These last lines are bedewed with tears.

Respectfully and affectionately submitted,

JOHN MONROE.

A SHORT SPEECH BY ELD. JOHN MONROE,

IN EXPLANATION OF SOME PARTS OF THE REPORT ON FOREIGN MISSIONS JUST READ.

Brother Moderator, and Brethren:—As some expressions used in the report are liable to be misunderstood, and misconstrued, an explanation may be of some use. I allude to the inquiry whether the ministers, Deacons and all the male members of churches in the Pee Dee Association could not contribute annually TWELVE DIMES each; and whether the Marys and Marthas and the entire sisterhood could not each one "cast into the treasury" of the Lord six dimes annually, for Foreign Missions?

There were reported last year as church members 519 males and 1,409 females. According to this ratio, the brethren could contribute $622, and the sisters could "cast in" $629 for Foreign Missions. If you will look over the report of the Finance Committee for 1879 you will see that one church contributed $41.76—$25.76 for Foreign Missions, $13 for State Missions, and $3 for Minutes—less than fifty cents per member. Total membership in all the churches, 1,568; five dimes from each one would be $784.

The Gospel rule in regard to giving reads as follows: "Upon the first day of the week LET EVERY ONE OF YOU lay by him in store as God hath prospered him." I Corinthians xvi: 2. Eleven tribes of the Jewish nation were required by A DIVINE LAW to give tithes, or the tenth part of all their income; and the withholding of this just and righteous demand was pronounced by Jehovah himself to be a robbery—'ye have robbed me, even this whole nation." Be it remembered also that these tithes were intended only for the sustenance of the Priests and Levites, whilst the contributions of God's people under the Gospel Dispensation are intended to benefit the people of all nations.

A very zealous agent for Foreign Missions in Mississippi, in a published communication, divided the membership of the Baptist churches in that State into four or five classes, beginning with the poorest and ending with the richest, about as follows: The poor, having FIRST A WILLING MIND, could give five dimes annually; another class could give ten dimes once a year; another class could give two, three or five dollars each; others ten dollars each; others fifty dollars each; and he ended by stating that he knew a number who could give one hundred dollars each, and not miss it—and the Agent's list extended to $163,000 from the Baptists of that State for Foreign Missions.

Paul the Apostle said: "Ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor, that ye through His poverty might be rich." Again: "It is accepted according to that a man hath, and not according to that he hath not." II Corinthians viii: 9, 12.

If all the membership of the one thousand and more Baptist churches in North Carolina could have FIRST A WILLING MIND (for where there is a will the poor and the rich will find ways and means) to do all that the Master requires them to do, then

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

For Him shall endless prayer be made,
And praises throng to crown His head;
His name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue,
Dwell on His Love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name."

Dr. Carey's motto was: "Attempt great things—expect great things."
The motto of the American Baptists should be: "A Bible in every family under heaven; and the pure Gospel of Jesus in all its fullness and spirituality, preached in every neighborhood beneath the sun."

REPORT ON EDUCATION.

In many sections of this State the Baptists are a great latent power, because they have not been awakened to a full sense of their duty. They take but little interest in the denomination beyond their own church, manifest little or no missionary spirit and do but little for any benevolent object. The cause of this is the want of education. Especially do we need an educated ministry. There are uneducated ministers in our State who have done valiant service for the Master—far be it from me to cast a single reflection upon them. They were bright and shining lights in their day and generation. In this age of progression an educated ministry is an absolute necessity. A man who chooses the law as a profession would not think of entering upon it without an education; and the same is the case in regard to the medical profession; but men often go out to preach the everlasting gospel—a calling in comparison with which all others sink into insignificance—without an education.

We also need an educated laity. Education expands the mind and broadens the views. It causes us to look beyond the narrow limits of our own church and community, and to aid in sending the good news of salvation to the benighted heathen. We are rejoiced to know that our people are taking more interest in this great cause, and we trust the day is not far distant when the masses of our people will be educated. Then the Baptist denomination will rise in its strength, and manifest such a missionary spirit as was never known in our State before.

Respectfully submitted, L. JOHNSON.

STATE MISSION BOARD.

The object of the State Mission Board is to supply destitute sections of the State with the Gospel of our Lord Jesus. A laudable object—one worthy of any man's consideration—and one that should enlist the sympathy of all persons who call themselves Christians. But, alas, it is to be feared that it has not enlisted the sympathy of all within the borders of our State. To our certain knowledge there are sections in our State where our fellow-men neither have nor are able to support a minister. As the writer read the letters to the Association he has a right to know something of their contents. In one of the letters the space for the pas-

tor's name was left blank. I asked who was that pastor? He replied, we have none. Is it because they do not wish one? No; it is because they are not able to support one. A minute of last year states that both Hoffman and Hamlet are pastorless. It is also true that Center in Stanley county has not, nor is she able to secure the services of an intelligent minister. This should not be true, nor will it be when the sympathy of the Baptist brotherhood is thoroughly enlisted. Nevertheless, it is true that the Board has, and is still doing a glorious work. I might refer to Rockingham, Wadesboro and a number of other places that have been the recipients of her liberality—churches that were once insignificant but now self-sustaining and ready to help sustain others.

Let what we have done in the past encourage us and stimulate us to greater exertion in the future. Let us see to it that every destitute section in the State is supplied with the Gospel.

Respectfully submitted, W. G. ROLLINS.

REPORT ON PERIODICALS.

Among all the vile agencies in the world, none seem more potent than the free circulation and perusal of a corrupt literature. Bad books and impure periodicals are doing as much harm as intemperance. The public press is teeming with works of unhallowed fiction and grossly immoral books. Readers of every kind of false tastes and false principles are provided for with wicked skill. Christian people are giving their time to multiply these counterfeits upon decent literature; Christian booksellers are almost compelled by the customs of the trade and vitiated tastes of society to deal more or less in trash and fiction, and religious households are invaded by books and papers whose very touch is pollution. They are a blight on public morals and private virtue. They weaken parental authority; they unduly develope the imagination; they form habits of mental intoxication; they engender a dislike for sober, solid reading; they cause religious books and papers, and even the Bible to be neglected.

We owe it to our children, to our neighbors, to our country, and to our own zeal for the pure, the noble and the true, to make our homes attractive by furnishing them with a literature that is pure in its morality, right in its principles, and Biblical in its religion. To such a class belong the BIBLICAL RECORDER, FOREIGN MISSION JOURNAL and KIND WORDS. Our interest in Foreign Missions, the life of our Sunday Schools and the zeal and activity of our denomination depend upon our giving these a hearty and united support.

Respectfully submitted, H. C. DOCKERY.

CHURCH EXTENSION.

The most important work done during the last year has been that of building new houses of worship. Not only in this Association, but all over the State, new churches have been built and old ones repaired. But this only calls for greater exertion on our part. Some of the newly built houses are in debt, while some have not been finished. We would call the attention of the Association especially to the unfinished houses at Hamlet and Hoffman. W. T. JORDAN.

CHURCHES.	Foreign Missions.	State Missions.	Home Missions.	Minutes.	Education.	Sab'th School.	Other objects.	Orphan Asylum.	PAID SINCE LAST ASSOCIATION. Foreign.	State.	S. School.	Church Expenses.	Rocki'gh'm
Rockingham,	$	$ 9 00	$	$ 1 50	$	$	$	$	$	$	$15 00	$ 4 50	$ 50
New Union,	8 35	.....	1 15	1 50	.....	.....	.....	.....	.....	.....	.....	.....	.....
Cool Spring,	.....	.....	.....	1 50	.....	.....	.....	.....	.....	.....	.....	.....	.....
Forks of Little River,	70	8 90	.....	1 00	.....	.....	.....	.....	.....	.....	.....	.....	.....
Cartledges Creek,	5 00	5 00	.....	1 50	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mt. Carmel,	4 00	3 92	.....	1 78	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pee Dee,	.....	.....	.....	1 75	.....	.....	.....	.....	.....	.....	.....	499 65	4 15
Laurinburg,	2 00	3 00	.....	2 60	.....	.....	.....	.....	.....	.....	.....	1 50	.....
Red Hill,	5 00	75	.....	1 75	.....	.....	6 83	.....	.....	.....	.....	.....	.....
Sharon,	3 00	3 00	.....	1 00	2 40	.....	.....	.....	12 86	.....	.....	.....	.....
Dover,	3 33	3 33	.....	1 80	3 33	.....	.....	.....	.....	.....	.....	.....	.....
Blackwood's Chapel,	5 00	5 00	.....	2 00	.....	.....	.....	.....	.....	15 00	.....	.....	.....
Gum Spring,	3 25	3 00	.....	2 00	.....	.....	.....	.....	.....	.....	.....	10 00	.....
Laurel Hill,	2 50	2 50	.....	1 00	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ebenezer,	16 25	.....	.....	3 00	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hamlet,	.....	.....	.....	25	.....	2 25	.....	.....	.....	.....	.....	.....	5 00
Spring Hill,	25 05	11 00	.....	3 00	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mt. Gilead,	4 00	.....	.....	1 40	.....	.....	.....	.....	1 50	1 50	.....	22 00	.....
Pleasant Grove,	.....	.....	.....	1 35	.....	.....	.....	.....	.....	.....	.....	.....	.....
Brown Creek,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Holly Mount,	4 00	.....	50	1 00	.....	.....	.....	.....	.....	.....	.....	.....	1 20
Bethel,	8 82	1 00	1 00	1 75	1 00	.....	.....	1 00	.....	.....	.....	.....	.....
	$ 100 20	$57 40	$ 2 65	$34 53	$ 6 73	$ 2 25	$ 6 83	$ 1 00	$14 36	$16 50	$15 00	$ 517 65	$10 75

STATISTICAL TABLE OF THE PEE DEE ASSOCIATION.

CHURCHES.	When constituted.	COUNTIES.	PASTORS.	CLERK AND HIS P. O.	Sabbath of Preaching.	Baptized.	Rec. by letter.	Restored.	Dis. by letter.	Excluded.	Deaths.	White Males.	White Females.	Colored.	Total Membership.
Fork of L. River	1760	Montgomery,	.....	J.L.McMillan, Morton's Mills	4	2	1	...	...	1	...	20	30	...	50
Pee Dee,	1785	Anson,	G. W. Harmon,	J. J. Saunders, Lilesville,	1	17	3	...	1	1	...	57	81	2	140
Bethel	1813	Montgomery,	J. Jordan,	A. L. Ballard, Mt. Gilead,	2	5	...	...	...	...	1	17	39	...	56
Spring Hill,	1818	Richmond,	J. Monroe,	R. Monroe, Laurel Hill,	1, 3,	.....	...	...	...	...	2	20	44	...	64
Cartledges Cr'k,	1823	Richmond,	W. G. Rollins,	I. J. Bostick, Rockingham,	4	.....	...	...	...	...	...	27	50	...	77
Brown Creek,	1828	Anson,	G. O. Wilhoit,	W. J. Barber, Ansonville,	.....	1	4	1	1	...	...	22	43	...	65
New Union,	1832	Montgomery,	Jas. Jordan,	J. F. Crowder, Wadesville,	1	2	1	...	2	...	2	23	48	5	76
Dover,	1833	Moore,	J. L. Smith,	A. A. Leach, Tyra,	3	35	1	1	...	1	...	34	102	7	143
Saron,	1876	Richmond,	W.H.H. Lawhon	A.B.Covington, Capel's Mills	1	7	2	...	1	1	3	25	66	...	91
Ebenezer,	.....	Stanley,	J. R. Littleton,	J. D. McLester, Albemarle,	1	7	5	...	...	...	...	63	97	2	146
Pleasant Grove,	1843	Anson,	G. O. Wilhoit,	H. R. Allan, Beverly,	1	1	...	...	4	2	...	20	59	...	79
Gum Spring,	.....	Anson,	G. O. Wilhoit,	C. Z. Ratliffe, Lilesville,	1	.....	3	1	...	...	1	28	67	1	96
Red Hill,	1860	Anson,	G. O. Wilhoit,	D. H. Brasswell, Ansonville	3	60	2	...	2	...	...	39	59	...	98
Blackwood's Ch.	1851	Montgomery,	W. M. Bostick,	J. Luther, Pekin,	3	8	...	...	4	2	...	13	30	...	43
Mt Carmel,	1856	Montgomery,	Jas. Jordan,	H. Morris, Troy,	1	2	1	...	...	1	1	37	65	2	104
Laurel Hill,	1849	Montgomery,	W. M. Bostick,	M.M.Leach, Hunsuck'r's St'e	.....	1	1	...	...	1	1	14	32	2	48
Holly Mount,	.....	Montgomery,	T. B. Newberry,	Chas. Yarboro, Pekin,	.....	5	1	1	...	3	...	23	37	...	60
Mt. Gilead,	1875	Montgomery,	W. M. Bostick,	T. F. Haywood, Mt. Gilead,	4	12	...	...	3	1	1	32	50	1	83
Cool Spring	1878	Anson,	G. W. Harmon,	L. M. Teal, Morven,	4	4	2	...	...	1	...	12	13	...	25
Hoffman,	1878	Richmond,	.....	E. Watson, Hoffman,	.....	.....	...	...	...	...	...	.....	.....	...	.....
Hamlet,	1878	Richmond,	.....	J. G. McKethan, Hamlet,	.....	.....	1	...	1	...	...	8	13	...	21
Laurinburg,	1879	Richmond,	A. L. Stough,	C. J. Rivenbark, Laurinburg	3	2	4	...	...	1	...	19	19	...	38
Rockingham,	1879	Richmond,	W. T. Jordan,	R. A. Johnson, Rockingham	1	6	...	...	1	...	...	12	42	...	54
						127	31	4	20	16	13	563	1086	22	1657

1766

Sunday School Statistics.

CHURCHES.	SUPERINTENDENTS.	POST OFFICE.	Number of months.	Officers and Teachers.	Average Attendance.	Scholars.	Average Attendance.	Conversions.	Volumes in Library.	Other Papers.	No. of Kind Words taken	Contributions.
Pee Dee,	B. V. Henry,	Lilesville,	12	7	.....	60	40	3	100	6	24	$ 14 05
Bethel,	T. F. Haywood,	Mt. Gilead,	9	7	4	30	18	8	30	.....	.....	5 00
New Union,	A. J. Bruton,	Wadesville,	6	11	8	96	65	3	.....	.....	.....	6 30
Red Hill,	C. C. Braswell,	Ansonville,	12	7	5½	45	35	8	114	10	18	16 00
Gum Spring,	W. B. Ingram,	Lilesville,	12	11	.....	61	50	.....	.....	10	24	.....
Cartledges Creek,	J. H. Covington,	Rockingham,	12	8	.....	60	30	.....	.....	.....	24	10 00
Spring Hill,	T. M. Watson,	Montpelier,	12	6	.....	39	.....	.....	100	.....	.....	.....
Mt. Gilead,	T. F. Haywood,	Mt. Gilead,	9	7	4	30	18	8	30	.....	.....	5 00
Laurinburg,	W. G. Quackenbush,	Laurinburg,	12	8	.....	68	42	.....	.....	25	50	.....
Rockingham,	John B. Covington,	Rockingham,	12	8	.....	67	50	....	50	.....	25	15 00
Mt. Carmel,	H. Morris and C. Smith,	Troy,	5	4	.....	40	.....	.....	.....	.....	.....	.....
Holly Mount,	C. Yarboro,	Pekin,	.....	6	.....	59	47	.....	.....	.....	.....	.....
				90	21½	715	395	30	424	51	165	$ 71 35

Property of North Carolina State
Baptist Convention

37099

MINUTES

OF THE

SIXTY-SIXTH ANNIVERSARY

OF THE

PEE DEE

Baptist Association,

HELD WITH

Brown Creek Church, Anson County, N. C.,

October 13th, 14th, 15th and 16th, 1881.

REV. W. M. BOSTICK, MODERATOR,... .....Sulphur Springs, N. C.
DUNCAN McNEILL, CLERK.....Montpelier, N. C.

RALEIGH:
EDWARDS, BROUGHTON & CO., STEAM PRINTERS AND BINDERS,
1881.

Ordained Ministers and their Post Offices.

W. M. BOSTICK	Sulphur Springs, N. C.
JOHN MONROE	Laurel Hill, "
W. H. HAITHCOCK	Albemarle, "
JOSEPH JORDAN	Troy, "
DAVID WRIGHT	Troy, "
J. T. LITTLETON	Albemarle, "
J. K. LITTLETON	Albemarle, "
G. O. WILHOIT	Ansonville, "
B. SANDERS	Lilesville, "
T. HARRISON	Rockingham, "
J. T. BRASINGTON	Lilesville, "
W. B. HARRELL	Monroe, "
T. B. NEWBERRY	Covington, "

Assessment of the churches for the Education of W. B. Morton at Wake Forest College.

Forks of Little River	$ 5 00	Blackwood's Chapel	$ 5 00
Pee Dee church	15 00	Mt. Carmel	5 00
Bethel	6 00	Laurel Hill	5 00
Spring Hill	12 00	Holly Mount	3 00
Cartledge's Creek	8 00	Mt. Gilead	12 00
Saron	8 00	Laurinburg	5 00
Brown Creek	8 00	Rockingham	5 00
New Union	5 00	Cool Spring	2 00
Dover	10 00	Hamlet	1 00
Ebenezer	10 00	Hoffman	1 00
Pleasant Grove	8 00		
Gum Spring	8 00	Total	$154 00
Red Hill	8 00		

Respectfully submitted,

H. C. DOCKERY, *for Committee.*

And the following have been, at our last meeting, assessed as follows:

Mt. Olive	$ 6 00	Poplin's Grove	$ 2 50
Kendall's	4 00	Prospect	2 00

PROCEEDINGS.

BROWN CREEK BAPTIST CHURCH,
Anson County, N. C., October 13th, 1881.

The Pee Dee Baptist Association, pursuant to adjournment, met at this place in its sixty-sixth annual session.

Rev. T. Harrison preached the Introductory sermon from 23d Psalm, 4th verse—"Thou preparest a table before me in the presence of mine enemies."

After a suitable intermission, Rev. W. M. Bostick, former Moderator, opened the services by singing—"I love Thy kingdom, Lord," &c., and reading the Psalm, "Bless the Lord, Oh my soul." Prayer by Rev. B. Sanders.

Letters from the churches were then called for, and read by Rev. G. O. Wilhoit, and the names of delegates enrolled as follows:

Forks of Little River—
Pee Dee—W. F. Birmingham, J. J. Sanders, S. P. Flake.
Bethel—G. M. Ballard, J. M. Ballard.
Spring Hill—D. McNeill, A. Johnson, A. J. Connelly.
Cartledge's Creek—T. J. Bostick, E. E. Hamer, E. L. Hicks.
Saron—A. C. Covington, S. W. Bostick, W. R. Covington.
Brown Creek—J. T. Henly, R. A. Byles, W. C. Staton.
New Union—W. T. Green, D. D. Deberry, M. Thompson.
Dover—H. T. Melton, G. R. Milton, J. M. Deaton.
Ebenezer—John L. Palmer, P. Kirk, W. A. Callaway.
Pleasant Grove—F. B. Flake, Henry Bailey, C. W. Covington.
Gum Spring—P. H. Seago, Joel Tyson, D. Seago.
Red Hill—C. C. Braswell, Rev. G. O. Wilhoit, R. A. Carter, J. Q. Mills.
Blackwood's Chapel—Rev. W. M. Bostick, J. M. Covington.
Mt. Carmel—J. C. Morris, W. A. Morris, Calvin Smith.
Laurel Hill—Z. T. Wright, F. M. Warner.
Holly Mount—W. Ussery, W. H. Ussery, W. R. Haywood.
Mt. Gilead—W. M. Ballard, Sr., D. Lilly, D. B. Allen.
Cool Spring—J. L. Cottingham.
Hoffman—Not represented.
Laurinburg—D. H. Meacham, C. C. Bullard, S. R. Townsend.
Rockingham—J. B. Covington, Rev. T. Harrison, W. K. Dawkens.
Mt. Olive—R. J. Morton, C. H. Brooks, L. C. Pond.
Poplin's—E. E. Hopkins, S. M. McLester.
Kendall's Church—A. G. Callaway, A. S. Miller.

The election of Moderator and Clerk being next in order, it was proceeded with, and Rev. W. M. Bostick was re-elected Moderator and D. McNeill re-elected Clerk.

Invitation to visiting brethren extended and accepted by Bro. W. T. Ballard from Central Association, and Rev. J. A. Bivens from Brown Creek Association.

Committees were appointed as follows:

Order of Business—Rev. T. Harrison, D. Wright, B. Saunders.

On Religious Exercises—Pastor and Deacons of Brown Creek church.
On Finance—F. M. Warner, J. B. Covington, Jordan Sanders.
On Admissions and Petitions—T. Harrison, James Jordan, G. O. Wilhoit, Parham Kirk, D. Wright.

Messengers to sister Associations appointed :

To Sandy Creek—Rev. D. Wright, H. T. Melton.
Cape Fear—D. McNeill, Arch'd Johnson.
Brown Creek—Rev. G. O. Wilhoit, H. Bailey.
Baptist State Convention—Rev. T. Harrison, Rev. G. O. Wilhoit, Rev. D. Wright, Rev. B. Saunders, H. C. Dockery, J. B. Covington.

Ordered, that prayer meeting be at half after 9 o'clock to-morrow.
After prayer by Rev. T. Harrison, the Association adjourned.

SECOND DAY—MORNING SESSION.

FRIDAY, October 14th, 1881.

The Association met at the appointed time, and was opened by singing "The beautiful land," and the reading of appropriate Scripture by the Moderator. Prayer by Rev. S. Fuquay.

An invitation to visiting brethren was extended, and accepted by Revs. A. C. Davis and E. L. Davis of Brown Creek Association ; Prof. Taylor, of Wake Forest College, Rev. C. S. Farriss, *Biblical Recorder*, Rev. N. R. Pittman, of Central Association ; Rev. S. Fuquay, Sandy Creek Association, and Bro. John J. Austin, Brown Creek.

Report on Foreign Missions called for and read by Rev. T. Harrison. Pending its adoption, it was ably discussed by Revs. Taylor, Harrison, Pittman, Davis, Saunders and Fuquay. Report received. A collection was taken up for the object amounting to $15 03. After prayer, the body took a recess for one hour.

AFTERNOON SESSION.

The Association re-assembled promptly at the appointed time, and was opened by singing and prayer.

The Clerk offered the following :

Resolved, That every church in our Association form a Female Missionary Society, under the control and direction of the church, similar to the one at Spring Hill.

Being asked to explain its features and workings, he made a short explanatory address. Prof. Taylor made an able and convincing address to the body, on the great importance and usefulness of the Societies.

The resolution was adopted.

Report on Ministerial Education called for and read by Prof. C. E. Taylor.

Pending its adoption, animated speeches were made upon it by Prof. Taylor, Davis, Pittman, Harrison and others. Report adopted. A collection for this purpose was taken up amounting to $6.83.

The Association then adjourned, after prayer by Rev. N. R. Pittman.

THIRD DAY—MORNING SESSION.

SATURDAY, October 15th, 1881.

Services opened by singing and prayer.

Invitation to visiting brethren extended.

Brethren John E. Ray of Raleigh, Rev. E. A. Bennett and A. William Thomas, Brown Creek, accepted seats with us.

Report on State Missions called for and read by D. McNeill. Able speeches were made upon it by John E. Ray, Prof. Taylor and Rev. G. O. Wilhoit. It was adopted.

Report on Periodicals read by Rev. C. S. Farriss. Convincing speeches made upon it by Brethren Farriss, Davis, Sanders and Wright. Report adopted.

Moved and carried that in lieu of Sabbath School report there be a Sunday School mass meeting on Sunday morning.

Report on Temperance read by Rev. N. R. Pittman. A very able speech was made upon the subject by Rev. E. L. Davis. Report was adopted.

Public collection for State Missions $46.30.

Prospect church, with N. A. Clayton and John Morgan, Messengers, reported.

After prayer the Association adjourned for half an hour.

AFTERNOON SESSION.

Services opened by singing, "Sweeping through the Gates." Prayer by Rev. E. A. Bennett.

Committee on Admissions and Petitions reported, and after a thorough explanation by Revs. Harrison and Wright the report was received.

It was moved and carried that the next session of the Pee Dee Association be held with the Ebenezer church, Stanly county, commencing on Thursday before the 3rd Sabbath in October, 1882. Rev. B. Sanders to preach the Introductory Sermon and Rev. T. Harrison to preach the Missionary Sermon.

The Moderator announced the following writers and subjects for next Association:

Ministerial Education.—Rev. T. Harrison.
State Missions.—W. R. Littleton.
Foreign Missions.—Rev. John Monroe.
Periodicals.—J. J. Sanders.
Sunday Schools.—Rev. G. O. Wilhoit.
Church Extension.—D. McNeill.
Temperance.—H. C. Dockery.

Finance Committee reported. Report received.

A vote of thanks was moved and carried to the people of this commu-

nity for the pleasant and hospitable manner in which they entertained the Association.

Moved and carried that the Clerk be allowed $10 for his services.

Moved and carried that the collection on Sunday be divided between Education, State and Foreign Missions.

After singing and prayer the Association adjourned to meet at the time and place above mentioned.

W. M. BOSTICK,
Moderator.

D. McNEILL,
Clerk.

SUNDAY MORNING.

The day was lovely, the congregation very large, and the Sabbath School mass meeting was well entertained by the beautiful singing of the choir. Able short speeches, interspersed by music, were delivered by Brethren Ray, Farriss, Taylor and the Clerk.

The Missionary sermon was preached by Rev. C. E. Taylor, and was enjoyed with fixed attention by all who could enter or draw near to the church.

A collection was taken up and divided, as directed, between Education, State and Foreign Missions.

Monies for Education were handed to Prof. Taylor, and for Missionary and Sunday School objects to Brother John E. Ray, to be devoted to the objects for which sent up.

AFTERNOON.

The congregation again assembled, and after singing and prayer, a feeling sermon was preached by Rev. C. S. Farriss. After prayer the benediction was pronounced, and the congregation dismissed.

NOTE.

Since the Association, Bro. F. B. Flake, of the Pleasant Grove church, sent in to the Clerk $4.35, stating that $2.65 had been paid to Bro. Morton, making up their quota of $7. Money sent to Prof. Taylor.

In the item of "Church expenses" in Rockingham Church, there was a mistake last year,—for pastor's salary and building church, or church expenses they report $2963.54.

The Spring Hill church paid last winter the last installment of $20 for the Theological Seminary—$100 in all.

APPENDIX.

REPORT ON FOREIGN MISSIONS.

The spirit of missions is the soul of christianity. As the body without the spirit is dead, so a church without the missionary spirit is also dead. The command is, "Go ye into all the world and preach the gospel to every creature "—Mark xvi, 15. "Go ye therefore and teach all nations"—Matt. xxviii, 19. The Master says: "Ye are my disciples if ye do whatsoever I command you." Never before in the history of the world have opportunities, so favorable to the extension of the kingdom of our Lord Jesus, been so graciously and so wonderfully afforded. The general intercourse of nations, and particularly that of these United States, with every part of the known world and the respect she commands from all governments; the increasing facilities for the publication of the Word into every tongue and the deepening interest that is being taken in the work. Our missionaries are now preaching in parts of every quarter of the globe; their work is rapidly extending itself, and calls urgently and touchingly upon us for reinforcements, not only for the fields already occupied, but also for the "regions beyond," where the gospel has never been preached. Loyalty to our Master, faithfulness to our vows, and consistency to our professions, all clamor loudly for greater knowledge of, for increased offerings to, and for more fervent, faithful prayer for this glorious cause. Let us therefore heed the exhortation of the Apostle Paul, "to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

T. HARRISON.

REPORT ON STATE MISSIONS.

"After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, where He Himself would come.

"Therefore, said He unto them, the harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

Thus spoke our Lord and Saviour to His workmen as he sent them forth.

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

"And He turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see."

They had seen Jesus, to them the chief among ten thousand and the one altogether lovely. They had seen and felt His power to save: His power to pull down the strongholds of Satan, making even the devils subject unto them through His name, and yet more than in all this power for good delegated unto them, He would teach them yet rather to rejoice that their names were written in heaven. Oh, blessed people whose God is the Lord. Will not this favored people "begin at Jerusalem," go and

send out into every city and place, to tell of Jesus and His love ; to tell the story of the cross, of a risen Saviour, of redemption, justification by faith, repentance and belief, the remission of sins ; for the "blood of Jesus Christ His Son, cleanseth from all sin." Can any who have seen and felt these glorious things be willing that all should not know of them ?

The State Mission Board is doing what they can to send the gospel to the needy regions of the State. The Pamlico section have had such men of God as Revs. Huf ham, Vann, Carter and Carrick. The section along the C. C. R. R. the Revs. Jordan, Davis and others, and the western section the Revs. Richardson, Haymore, Boone, Rooke and Jones. But still there are many destitute regions in our borders. Will not our people give willingly of their means, as well as pray earnestly the Lord of the harvest that He will visit with power and refreshing every part of our land. As branches of the great vine let us try to bear good fruit, and whether sleeping or waking be in Him.

Respectfully submitted, D. McNEILL.

REPORT ON MINISTERIAL EDUCATION.

We, as Baptists, do not believe that education is an essential prerequisite for the gospel ministry. If God has really called a man to preach it is his duty to do so, even if he has little or no education. But there can be no doubt that a call to preach involves the duty to prepare for this most responsible office. Every preacher should not only prepare for each special service but also for the general work that lies before him. In doing this, he should use all the means in his power, and if possible spend some time at school or college in order to learn more fully how to use and interpret the word of God.

There are a number of brethren who have been called to preach who are poor. It is our duty to aid them while they are trying to get ready to preach more acceptably. We have nineteen young brethren who are thus aided by the Educational Board of our Convention. Among them is Bro. Morton, to whose assistance we are pledged. He is making satisfactory progress in his studies and maintains a high christian character. It is our duty to aid him in his work, and it is recommended that the churches seek to raise as much as during the last year. It is also our duty to pray the Lord of the harvest that he may call and send forth laborers into the world's great harvest field.

We recommend all of our young men, who possibly can, to avail themselves of the advantages of a course of study at Wake Forest College.

We have three female colleges. One at Oxford, one at Murfreesboro, and one at Thomasville ; we commend these schools to the patronage of parents and guardians.

Respectfully submitted, C. E. TAYLOR.

REPORT ON TEMPERANCE.

The cause is advancing. More and more, year by year, the necessity of temperance is acknowledged by the people of God everywhere. Let us battle in the strength of God against the evil which is cursing our churches, ensnaring and destroying the noblest men and women of the

world and blackening our brightest homes. God would have the evil stopped; we are his agents.

Respectfully, N. R. PITTMAN, *Committee.*

REPORT ON CHURCH EXTENSION AND PETITIONS.

Your committee, to whom the question of the reception of Mt. Olive, Kendall's, Poplin's Grove and Prospect churches, having had before them the Minutes of several sessions of the Rocky River Association, as well as the messengers from Mt. Olive, Kendall's and Poplin's Grove, do recommend that said churches be received into the fellowship of the Pee Dee Association for the following reasons, viz: (See the written reasons of the above named churches—also that said churches gave public notice in the Association of their intention to withdraw from said Association, if B. H. Carter and those with him were recognized as the Prospect church—which being done by the Association—the delegates did then and there withdraw with one exception, whose church did immediately thereafter vote a withdrawal.

That the Prospect church also be received for these reasons, viz: that the church petitioning here is *the* Prospect church, that they acted wisely in seeking a settlement in the Rocky River Association—that failing there, they called an advisory council from the Pee Dee and Liberty Associations—see printed part of accompanying paper—that they have been unjustly deprived of their house of worship, church record, &c., have been ignored by the Rocky River Association—that they have done all that reason and Scripture require at their hands. Your committee have been driven to these conclusions by the evidence brought before them.

Respectfully submitted,

T. HARRISON,
G. G. WILHOIT,
DAVID WRIGHT,
PARUN KIRK,
JAMES JORDAN,
Committee.

REPORT ON PERIODICALS.

We beg leave to recommend to the brethren the *Biblical Recorder* as the organ of our denomination in the State, the advocate and defender of Baptist principle and Baptist doctrine, as laid down in God's word. It will not do for Baptists to do without it. A brother who expects to be well informed in regard to what the Lord is doing for his cause in our State and elsewhere, should by all means be a reader of the *Recorder.*

Kind Words.—This little paper is a gem in itself. It is under the auspices of the Southern Baptist Convention and is an instrument of great value to keep Sunday School teachers and scholars informed in regard to the Bible. Price, $1.00 per year; in clubs of ten, 60 cents per copy.

The Foreign Mission Journal, published at Richmond, Va., under the direct supervision of the Foreign Mission Board. Any one who would know what our missionaries are doing in foreign lands, should subscribe to the *Journal.* Price 50 cents per year. Clubs of four, 25 cents each. Clubs of one hundred, 15 cents each.

C. S. FARRISS, *Committee.*

FINANCIAL TABLE.

CHURCHES.	PRESENT CONTRIBUTIONS.								PAID DURING THE YEAR.								
	Foreign Missions.	Spring Hill Female Mis. Society.	State Missions.	Home Missions.	Minute Fund.	W. B. Morton educa'l Fund.	Sunday Schools.	Indian Missions.	Foreign Missions.	State Missions.	Sunday School.	Church Expenses.	Rock'gham.	W. B. Morton.	Other Objects.	Indian Missions.	Education.
Forks Little River	$ 50	$	$ 50	$	$ 1 00	$ 5 00	$	$	$	$	$	$	$	$	$	$	$ .....
Pee Dee	5 15	.....	5 00	.....	2 00	5 00	.....	1 00	.....	.....	4 00	35 00	5 00	10 00	5 50	.....	.....
Bethel	7 00	.....	.....	.....	1 50	.....	.....	.....	.....	.....	.....	.....	.....	6 00	.....	.....	.....
Spring Hill	8 50	10 00	8 50	.....	3 00	.....	.....	.....	.....	.....	.....	.....	.....	12 00	.....	.....	.....
Cartledge's Creek	2 15	.....	10 00	2 15	2 00	2 15	2 15	.....	1 50	1 75	1 50	35 10	.....	9 85	8 90	.....	.....
Brown Creek	.....	.....	.....	.....	2 30	2 72	.....	.....	.....	.....	10 00	25 00	.....	5 28	8 85	.....	.....
New Union	2 99	.....	.....	2 09	1 50	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Dover	2 50	.....	2 71	.....	1 50	.....	.....	.....	.....	15 00	.....	.....	5 00	.....	.....	.....	.....
Saron	7 75	.....	7 75	.....	1 30	.....	.....	.....	.....	.....	.....	.....	.....	8 50	5 00	.....	.....
Ebenezer	16 25	.....	1 00	.....	2 65	10 00	.....	.....	5 00	15 45	.....	.....	.....	.....	.....	.....	.....
Pleasant Grove	.....	.....	.....	.....	1 30	*4 35	.....	.....	.....	.....	.....	11 70	.....	*2 65	.....	.....	.....
Gum Spring	.....	.....	1 80	.....	1 50	.....	.....	.....	.....	.....	.....	.....	5 00	.....	.....	.....	.....
Red Hill	.....	.....	3 50	.....	2 05	.....	.....	.....	.....	.....	.....	30 00	.....	.....	.....	.....	.....
Blackwood's Chapel	.....	.....	.....	.....	1 50	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mt. Carmel	.....	.....	.....	.....	1 00	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Laurel Hill	3 00	.....	5 00	.....	1 50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Holly Mount	1 00	.....	.....	.....	1 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mt. Gilead	.....	.....	.....	.....	1 75	12 00	.....	.....	.....	.....	.....	1 25	.....	.....	5 03	.....	.....
Cool Spring	.....	.....	.....	.....	1 00	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hoffman	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hamlet	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Laurinburg	3 38	.....	3 37	.....	1 50	5 00	.....	.....	.....	.....	5 00	500 50	.....	.....	.....	11 20	.....
Rockingham	3 00	.....	10 00	.....	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3 00
Publical	15 03	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Poplin's Grove	.....	.....	.....	.....	1 50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Prospect	3 00	.....	3 00	.....	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kendall's	6 00	.....	.....	.....	1 60	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mt. Olive	.....	.....	.....	.....	2 25	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals	$87 22	$10 00	$62 13	$ 4 24	$42 35	$53 87	$ 2 15	$ 1 00	$ 6 50	$32 20	$20 50	$ 761 80	$15 00	$51 62	$33 28	$11 20	$ 3 00

* Received since Association.

Statistical Table of the Pee Dee Association.

CHURCHES.	When Constituted.	COUNTIES.	PASTORS.	CLERK AND HIS P. O.	Sabbath of Preaching.	Baptized.	Rec'd by letter.	Restored.	Dis'd by letter.	Excluded.	Deaths.	White males.	White Females.	Colored.	Total membership.
Forks Little River,	1760	Montgomery.....	No Pastor,.....	J. L. McMillan, Morton's Mills, ...	4	....	...	...	...	...	...	20	30	...	50
Pee Dee,.....	1785	Anson,.....	Rev. T. Harrison, ...	J. J. Sanders, Lilesville,.....	2	7	...	1	4	4	4	53	80	2	135
Bethel,.....	1813	Montgomery,....	" James Jordan,.....	A. L. Ballard, Mt. Gilead,.....	.....	.....	...	...	...	...	1	17	48	...	65
Spring Hill,.....	1818	Richmond.,.....	" John Monroe,.....	R. Monroe, Laurel Hill,..	1&3	.....	...	...	...	...	...	20	44	...	64
Cartledge's Creek,..	1823	Richmond,.....	" T. Harrison,.....	T. J. Bostick, Rockingham,.....	.....	5	...	...	...	...	1	29	51	...	80
Brown Creek,.....	1828	Anson,.....	" G. O. Wilhoit,.....	W. J. Barber, Wadesboro..	4	1	1	1	4	...	1	20	42	...	62
New Union,.....	1832	Montgomery,....	" W. H. H. Lawhon,	J. F. Crowder, Wadesville,.....	1	17	...	...	3	1	1	31	44	5	80
Dover,.....	1833	Moore,.....	" J. L. Smith,.....	A. A. Leach, Tyra,.....	3	9	...	2	1	8	1	39	99	5	143
Saron,.....	1876	Richmond,.....	" T. Harrison,.....	A. B. Covington, Ellerbee Springs,...	4	11	2	...	1	2	...	28	72	...	100
Ebenezer,.....	.....	Stanly,.....	" W. M. Bostick,.....	J. D. McLester, Albemarle,.....	.....	20	4	...	5	...	2	65	93	1	159
Pleasant Grove,... ..	1843	Anson,.....	" G. O. Wilhoit,.....	H. R. Allen, Beverly,.....	3	5	...	...	...	...	1	52	60	..	82
Gum Spring,.....	.....	Anson,.....	" J. T. Brasington,....	Clarence S. Rat iff, Lilesville.....	1	....	1	...	...	1	3	27	65	1	93
Red Hill,.....	1860	Anson,.....	" W. B. Harrell,.....	A. A. Brooks, Ansonville,.....	3	7	...	...	5	5	...	37	62	...	99
Blackwood's Chap.	1851	Montgomery,....	" W. M. Bostick,.....	J. Luther, Pekin,.....	.....	5	...	...	...	...	...	17	33	...	50
Mt. Carmel's,.....	1856	Montgomery,....	" James Jordan,.....	Haywood Morris, Troy,.....	3	....	...	...	...	3	1	34	61	2	100
Laurel Hill,.....	1849	Montgomery,...	" W. M. Bostick,.....	M. M. Leach, Hunsucker's Store,.....	.....	....	...	...	...	2	...	12	31	3	46
Holly Mount,.....	.....	Montgomery,....	" T. B. Newberry,.....	Welcome Ussery, Covington,.....	4	....	...	...	...	3	1	21	34	...	55
Mt. Gilead,.....	1875	Montgomery,...	" W. H. H. Lawhon,	T. F. Haywood, Mt. Gilead,.....	4	7	3	..	2	1	...	36	54	1	91
Cool Spring.	1878	Anson,.....	" B. Sanders,...	L.M. Teal, Morven,.....	4	....	...	...	1	...	...	11	13	...	24
Hoffman,..	1878	Richmond,.....	.....	E. Watson, Hoffman,.....	....	....	...	...	...	...	...	8	21	...	29
Hamlet, ...	1878	Richmond,.....	.....	.....	....	....	...	...	...	...	...	...	...	...	.....
Laurinburg,..... ...	1879	Richmond,.....	Rev. A. L. Stough,.....	W. G. Quakenbush, Laurenburg,.....	3&4	3	3	1	1	2	...	22	21	...	43
Rockingham, ...	1879	Richmond,.....	" T. Harrison,.....	R. A. Johnson, Rockingham,.....	1&3	25	9	...	3	1	2	21	54	...	75
Publical,.....	.....	.....	.....	.....	....	....	...	...	...	...	...	...	...	...	.....
Poplin's Grove,.....	.....	Stanly,.....	Rev. J. R. Littleton,.....	E. E. Hopkins, Mays,.....	.....	....	...	...	2	1	...	.....	.....	...	25
Prospect,.....	.....	Stanly,.....	" J. R. Littleton,.....	D. Mann, Albemarle,.....	.....	3	...	...	...	2	1	.....	.....	...	61
Kendall's,.....	.....	Stanly,.....	" J. C. Denny.,.....	J. M. Callaway, Kendall's,.....	2	5	1	...	...	...	1	25	45	...	70
Mt. Olive,.....	.....	Stanly,.....	" W. T. Haithcock,...	J. H. Walters, Big Lick,.....	.....	....	...	...	...	...	...	35	79	...	114
					.....	130	24	5	32	36	21	630	1259	20	1995

SUNDAY SCHOOL STATISTICS.

CHURCHES.	SUPERINTENDENTS.	POST OFFICES.	Number Months.	Officers and Teachers.	Average Attendance.	Scholars.	Average Attendance.	Conversions.	Volumes in Library.	Number Kind Words.	Other Papers.	Contributions.
Pee Dee	B. V. Henry	Lilesville	12	6	.....	66	40	.....	100	24	.....	$ .....
Bethel	A. L. Ballard	Mt. Gilead	6	4	4	37	20	.....	.....	.....	.....	.....
New Union	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Red Hill	C. C. Braswell	Ansonville	.....	6	.....	40	30	.....	.....	.....	.....	.....
Gum Spring	W. B. Ingram	Lilesville	12	7	4	50	40	.....	.....	24	10	9 41
Cartledge's Creek	R. C. Manship	Rockingham	12	6	5	63	40	4	60	.....	43	20 00
Spring Hill	T. M. Watson	Montpelier	12	6	4	39	25	.....	100	.....	14	.....
Ebenezer	.....	Albemarle	7	.....	.....	.....	.....	.....	.....	.....	.....	.....
Brown Creek	J. M. Flake	Wadesboro	12	4	.....	35	20	.....	36	15	.....	.....
Laurinburg	W. G. Quackenbush	Laurinburg	12	9	.....	50	40	.....	.....	50	30	64 95
Kendall's	Reports a good Sunday School.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Rockingham	J. B. Covington	Rockingham	12	18	9	249	116	19	24	25	175	34 83
Prospect	Reports a good Sunday School.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Saron	W. C. Nicholson	Capel's Mills	6	6	.....	40	20	.....	.....	31	.....	.....

REASONS FOR THE WITHDRAWAL OF MT. OLIVE, KENDALL'S AND POPLIN GROVE CHURCHES FROM THE ROCKY RIVER ASSOCIATION.

We, the committee appointed by a number of messengers from Mt. Olive, Kendall's and Poplin's Grove churches to set forth in writing the reasons for the withdrawal of these churches from the Rocky River Baptist Association, respectfully submit the following:

1st. Prospect church, at a conference meeting in 1878, proceeded to investigate a charge of gambling against Elder B. H. Carter, (who was then her member,) which resulted in his exclusion. The Association, after having through a committee recommended this investigation by said church, refused to abide her decision. Inasmuch as she did at her annual meeting in October, 1880, sever from her body the Prospect church and did in her stead receive and recognize as a church a party of worldians, to wit: B. H. Carter and others.

2nd. The reception of those excluded persons as a church by the Association, was contrary to Baptist usage, a usurpation of power which she did not properly have, and a renunciation of the independency of churches.

3rd. The guilt of B. H. Carter and the legality of his exclusion are evident from a report of an advisory council composed of eleven prominent ministers and brethren from the Pee Dee and Liberty Associations, published in the *Biblical Recorder*, and reads thus:

A MINISTER EXPELLED.

PROSPECT CHURCH, Stanly County, N. C., Sep. 4th, 1880.

We, the undersigned, Council called by Prospect Church, met at the church on the day above mentioned, and was organized by electing Elder James Jordan Moderator, and Henry Sheets Secretary; and proceeded to investigate a charge of gambling preferred against Elder B. H. Carter by Prospect Church *ex parte*, for the reason that the said Elder B. H. Carter had abruptly refused on former occasions to attend.

After a patient hearing and thorough investigation of all the written and verbal testimony that could be procured, that we are forced (without the shadow of a doubt) to believe him guilty of the charge of gambling. Whereupon we advise the Church to deal with him accordingly.

All of which is respectfully submitted,

JAMES JORDAN,
HENRY SHEETS,
U. F. HATHCOCK,
W. P. REDWINE,
WM. A. RUSSELL,
WM. A. MORRIS,
CALVIN SMITH,
GEO. W. HENDERSON,
JOHN F. CROWDER,
S. S. BALLARD,
H. G. CROOK.

The report of Council has been received by the Church at Prospect and final action taken, which resulted in the exclusion of Mr. Carter. It re-affirmed its former act.

By order of the Church in conference Saturday before the third Lord's day in September, 1880. D. MANN, *Clerk.*

Therefore, in consideration of the foregoing, and in compliance with divine requirements, (see 2nd Thessalonians, 3rd chapter, 6th verse, also 1st Corinthians, 5th chapter, 11th verse,) Mt. Olive, Kendall's and Poplin's Grove churches, do hereby withdraw fellowship from said Association, and recognize the Prospect church as our sister.

L. C. POND, *Chm'n.*

R. J. MORTON, *Sec'y.*

$100 12 copies

MINUTES

OF THE

SIXTY-SEVENTH ANNIVERSARY

OF THE

Pee Dee Baptist Association,

HELD WITH

Ebenezer Church, Stanly Co., N. C.,

October 12th, 13th, 14th and 15th, 1882.

REV. W. M. BOSTICK, MODERATOR,.....Albemarle, N. C.
DUNCAN McNEILL, CLERK,.....Montpelier, "

RALEIGH:
EDWARDS, BROUGHTON & Co., Steam Printers and Binders.
1882.

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List of Ordained Ministers.

John Monroe,	Laurel Hill,	N. C.
W. M. Bostick,	Albemarle,	"
U. F. Hatchcock,	"	"
J. W. Littleton,	"	"
J. R. Littleton,	"	"
A. G. Calloway,	"	"
W. W. Russell,	"	"
James Jordan,	Troy,	"
David Wright,	"	"
G. O. Wilhoit,	Ansonville,	"
T. Harrison,	Rockingham,	"
B. Sanders,	Lilesville,	"

PROCEEDINGS.

EBENEZER CHURCH, STANLY CO., N. C., }
October 12th, 1882. }

The Pee Dee Baptist Association met, according to adjournment, at this place, in its 67th annual session.

Rev. N. R. Pittman preached the Introductory Sermon, from 1st Peter, 13th verse of the 1st chapter. A strong and feeling sermon.

After a suitable intermission, Rev. W. M. Bostick, former Moderator, opened the services by reading appropriate Scriptures, and singing, "Blest are the men whose minds do move." Prayer by Bro. Bennett.

Letters from the churches were then called for and read by Bro. Pittman.

Names of delegates were enrolled as follows:

FORKS OF LITTLE RIVER—Jas. Jordan, J. Suggs, John L. Allen.
PEE DEE—J. J. Sumners, T. J. Poplin, E. Hutchinson.
BETHEL—A. A. Gardener, J. M. Lisk, A. L. Ballard, J. M. Bennett.
SPRING HILL—D. McNeill, M. Monroe, A. Johnson.
CARTLEDGE'S CREEK—Rev. T. Harrison, J. T. Hicks.
SARON—W. R. Covington, W. F. Roper, Peter McRae.
BROWN CREEK—W. C. Staton, J. T. Henly, W. J. Barber.
NEW UNION—W. T. Green, W. H. Parker, Nathan Jenkins.
DOVER—Eli Melton, W. C. Davis, Kenneth D. Britt.
EBENEZER—J. W. Littleton, Z. D. Coggin, C. M. Palmer.
PLEASANT GROVE—J. W. Watkins, E. E. Zarris, W. Hough.
GUM SPRING—P. H. Seago, D. A. Seago, Joel Tyson.
RED HILL—E. H. Seago, C. C. Braswell, J. Q. Mills.
BLACKWOOD'S CHAPEL—
MT. CARMEL—M. L. Smith, Jno. C. Morris, Jas. C. Morris, L. Cook.
LAUREL HILL—A. Wright, Z. T. Wright, Calvin Cagle.
HOLLY MOUNT—J. W. Haywood, J. W. Stutts, W. J. Haywood, W. L. Ussary, alternate.
HAMLET—J. G. McKethan, J. J. Johnson, Z. H. Gibson.
MT. GILEAD—D. H. Cook, W. C. Douglass, S. E. Poe.
COOL SPRING—
HOFFMAN—
LAURINBURG—D. H. Meacham, L. N. Lucas, J. H. McDougald.
ROCKINGHAM—Rev. T Harrison, J. B. Covington, H. C. Dockery.
MT. OLIVE—J. C. Denny, R. J. Morton, P. J. Hartsell.
POPLIN'S GROVE—F. M. McLaster, J. C. Parker, G. A. Hunnycutt.
KENDALL'S—A. G. Calloway, A. S. Miller, J. W. Clayton.
PROSPECT—N. A. Clayton, W. T. Earnheart, J. L. Reams.

The election of Moderator and Clerk being next in order, Rev. T. Harrison moved that the former Moderator and Clerk be elected by acclamation, which was done.

Invitation to visiting brethren extended, and accepted by Rev. N. R. Pittman and Bro. D. C. Carter, of Brown Creek.

Preamble and resolutions in regard to Female Missionary Societies, as at Spring Hill, were read by Rev. N. R. Pittman.

Rev. T. Harrison said that the resolution of last year on that subject, being still in force, would suffice. He stated that they had one at Rockingham which was doing good; Kendalls, also.

Resolution by Rev. T. Harrison: Moved and carried that we have preaching at 11:30 o'clock each day during the session.

Committees were appointed as follows:

ORDER OF BUSINESS—Rev. T. Harrison, Joel Tyson and W. R. Covington.
RELIGIOUS EXERCISES—J. W. Littleton, Rev. W. M. Bostick and deacons of this church.
ON FINANCE—John M. Bennett, W. R. Littleton and David Cook.
PETITIONS AND OVERTURES—Revs. T. Harrison, N. R. Pittman and S. Calloway.

After prayer, the Association adjourned till to-morrow.

At night, Rev. John M. Bennett preached from the text, 21st chapter, 28th verse, of Matthew, "Go work to-day in my vineyard." Prayer by the Clerk.

SRCOND DAY.

FRIDAY, Oct. 13th, 1882.

The Moderator called the body to order, and read the 3rd chapter 1st Epistle of John, and the congregation sang the hymn, "Am I a soldier of the cross." Prayer by Rev. T. Harrison.

Invitations to visiting brethren were accepted by Rev. J. B. Boone, South Yadkin Association and *Biblical Recorder;* Rev. J. C. Denny, Rocky River Association; Rev. Henry Streets, Liberty Association, and Lexington church.

Report on Education was read by Rev. T. Harrison. Pending its adoption, remarks were made by Revs. N. R. Pittman, J. B. Boone, H. Sheets, D. Wright, T. Harrison and brethren Calloway and W. C. Douglass.

Collections taken up amounting to $7.35.

Report adopted.

Report on Foreign Missions was read, and it was carried that its consideration be the special order for 10 o'clock to-morrow.

Bro. E. H. Seago offered the following:

Resolved, That the Clerk of the Pee Dee Association be authorized to grant letters of dismission to any of the churches in Anson county, to form an Anson Association, when they petition by order of the church.

After remarks by Bro. Pittman, it was adopted.

Report on Periodicals was read by Rev. T. Harrison. Pending its adoption, speeches were made by Revs. J. B. Boone, N. R. Pittman and T. Harrison. Report adopted.

Permission was granted to Bro. J. B. Boone to canvass for the *Recorder*.

APPOINTMENTS.

Messengers to sister Associations:
To SANDY CREEK—Rev. Jas. Jordan, B. Owens.
CAPE FEAR—A. J. Connelly, A. Johnson, Rev. T. Harrison.
BROWN CREEK—Rev. J. W. Littleton, P. Kirk.
LIBERTY—Rev. James Littleton.
BAPTIST STATE CONVENTION—Rev. T. Harrison, J. B. Covington, John N. Britt.

The Association then adjourned till to-morrow. Prayer by Bro. Calloway.

OTHER SERVICES THIS DAY.

At 10 o'clock, the Moderator (appointing Rev. T. Harrison to preside in his absence) preached in the Arbor the funeral of sister Fanny Kirk.

At 11:30 o'clock, Rev. N. R. Pittman preached from 8th chapter, 36 verse, of John—"If the Son shall make you free, ye shall be free indeed."

At night, Rev. Henry Sheets preached from the 5th chapter, 13th verse, of John—"That ye may know that ye have eternal life." Prayer by Rev. J. M. Bennett.

THIRD DAY.

SATURDAY, Oct. 14th, 1882.

The Moderator introduced the services by singing

"Nearer my God to Thee," and reading from the Scriptures appropriate passages. Prayer by Rev. D. Wright.

Pending the adoption of the report on Foreign Missions, speeches were made by Revs. T. Harrison, D. Wright, J. B. Boone, D. McNeill and W. C. Douglass. Report was adopted.

Collection, amounting to $7.41, was taken up.

Invitation to visiting brethren. Bro. F. A. Laton, from Rocky Rvier Association, accepted.

Report on State Missions was read by Rev. J. B. Boone. Remarks were made on it by Revs. J. B. Boone, J. C. Denny and T. Harrison. Report adopted.

A collection was taken up for this object, amounting to $5.51.

Report on Church Extension was read by D. McNeill. Remarks were made, pending its adoption, by Revs. Henry Sheets, T. Harrison, W. M. Bostick, D. Wright, W. W. Russell and W. C. Douglass. The congregation appeared to contribute freely to the different church building agents.

The report was adopted.

The Moderator announced the following writers and subjects for next Association:

Ministerial Education, H. C. Dockery; State Missions, W. K. Littleton; Foreign Missions, Rev. T. Harrison; Periodicals, Rev. J. M. Bennett; Sunday Schools, A. J. Connelly; Church Extension, Rev. John Monroe; Temperance, Charles Palmer.

Several churches applied for the next Association, and after a spirited and pleasant discussion, a majority decided for Mt. Carmel Church, Montgomery county, the Association to commence on Thursday before the 3rd Sabbath in October, 1883, the Rev. J. M. Bennett to preach the Introductory Sermon.

The Finance Committee reported. Report adopted.

Moved and carried that the Clerk have $10 for his services.

Also moved and carried, that the thanks of the Association be given to this community for the pleasant and hospitable way in which they entertained the body; and also to the Moderator and Clerk, for the able and faithful manner in which they discharged their duties.

After affecting and closing remarks by the Moderator, all sang the hymn, "Blest be the tie that binds." Prayer by Rev. T. Harrison. The Association then adjourned to meet at time and place above mentioned.

W. M. BOSTICK, MODERATOR.

D. MCNEILL, *Clerk.*

OTHER SERVICES THIS DAY.

Rev. J. C. Denny and Rev. J. B. Boone both preached to very large congregations in the Arbor, during the day, and at night Rev. T. Harrison preached in the church to a full house.

SABBATH.

The day opened beautifully. The thunders of the Narrows and Falls of the Yadkin added to the solemnity of the occasion. The opening services of the day was the Sabbath School Mass-Meeting. Stirring music was discoursed by the accomplished choir. Speech by Rev. J. B. Boone, and then a song by the choir—"Overcome by the blood of the Lamb." Speech from Rev. T. Harrison. Hymn—"When I have finished my journey on earth."

The congregation then adjourned to the Arbor, where the Missionary Sermon was preached by Rev. T. Harrison, from the 1st verse of the 2d chapter of the 1st Epistle General of Peter. Hymn—"There is a land of pure delight." Contributions $7.94.

In the evening Rev. J. B. Boone preached the closing sermon of the day.

APPENDIX.

REPORT ON FOREIGN MISSIONS.

In this report we shall show the divine authority for engaging in and aiding the foreign missionary enterprise:

1. The command of Christ, who was himself a missionary, sent by the eternal Father, to this far off, miserable and ruined world, in which were dwelling millions of Adam's race, doomed to endless woe. He preached his own glorious gospel to listening thousands. He felt in his sympathizing bosom the pity which none but a God could feel. His omnipotent power was put forth to relieve suffering humanity from the intolerable evils inflicted upon the souls and bodies of men by Satan and by their own desperately wicked hearts. And just before he ascended to heaven, he commanded his apostles, and their successors, to

"*Go and teach all nations*," "*and preach the gospel to every creature*." Can any intelligent lover of Jesus doubt that there is a divine law requiring the herald of the cross to go and teach and preach among the people of every language, color and clime? And the missionary journeys, and the abundant labors of the first disciples, show, with the clearness of the noonday sun, that they understood the precepts of their exalted Law-giver, and who had purchased them with His own blood. And however formidable the opposition arrayed against them, and however terrifying the persecutions threatening them, they went boldly forward in the glorious work, not counting even their own lives dear, so that they might finish their course with joy.

It having been established beyond successful contradiction, that Christ COMMANDED that His gospel should be preached unto every creature; and it being equally evident that the disciples in the apostolic age, male and female, feeling that the divine law was all-important, and the most reasonable statute that was ever enacted, yielded implicit obedience to it, and those called of God to be ministers went everywhere, preaching, and those who remained at home gave freely of their substance to feed and clothe those abroad, that they might give themselves wholly, and day and night, to do the great work assigned them by the heavenly Master.

II. The law remains unchanged; the hundreds of millions upon heathen ground are as depraved and as totally ruined as the Gentiles of 1800 years ago, and the Macedonian calls for help as loud as ever; the wails of the countless throngs, dying without any knowledge of the great salvation, are as heart-rending and as soul-touching as at any previous time; and the opportunities for sending the means of grace all over every part of the habitable earth are wonderfully, and almost miraculously increased. Within fifty years barriers in the way of the spread of the gospel, which from a human standpoint seemed to be insurmountable, have been taken away, and the watch-word is, *Go Forward*. Transit is rapid on sea and land, by the use of steam power.

III. As our ears have heard the words of the law, as we have received marching orders, and as the voice from the top of the Mount of Olives is louder than the peals of thunder, saying unto us, *Go Forward*, we now enquire, what must we do? How shall we best obey the very letter and spirit of Jehovah's marching orders, binding upon all those redeemed by the blood of his Son? A scriptural view of the actual condition of the heathen world will convince unprejudiced minds that a vast amount of work, which is pressingly needful, should be performed with the least possible delay. 1. These hundreds of immortal beings are without the Bible, and without the precious gospel of Jesus. These means of grace and salvation OUGHT TO BE SENT TO THEM, IF THAT WERE POSSIBLE, THIS VERY YEAR. 2. Then logically it follows, as the Savior commanded, that unceasing prayer should be made unto Him, that for His own glory and for the highest good of a fallen race, he would be pleased to convert thousands of men, and after their regeneration, then give them a divine call to go far among the Gentiles. 3. Christian men and women should consider it their duty, and a most exalted privilege, to give of their substance in order that such may be thoroughly equipped for their great work, as was Yates, of North Carolina, and Taylor, of Virginia, the one now in China and the other in the city of Rome, near the throne of the Pope. 4. The men of means and of influence in the churches should by example and instruction be the leaders of the people in every good word and work, as co-laborers together with God.

IV. Is there any encouragement to spend and be spent in this enterprise? Hear what Burmah's great missionary said in 1816: "If any will ask what is the prospect of ultimate success? tell them, as much as that there is an almighty, faithful God who will perform his promises, and no more. Beg them to let me stay and try it, and let others come, and give us our bread; or if they are unwilling to risk such a forlorn hope as has nothing but the WORD OF GOD to sustain it, beg of them not to prevent others from giving us bread. And if we live twenty or thirty years, they may hear from us again." Judson said to the Burman King at Ava, that he had come to preach to his people to save them,

and to save his own soul. Bishop Pierce, of Georgia, when asked, will the heathen be saved, if we do not send the gospel to them, replied: "Shall WE be saved if we do not send it to them?"

V. How about the encouragement to devote so many precious lives, of men and women and millions of earthly treasure, to civilize, christianize and eternally SAVE unnumbered thousands of Adam's race, "out of every kindred, and tongue, and people, and nation." The Moravians in 1740 numbered only 600, and ten years after had their heralds of the cross, not only among the icebergs of the Arctic Circle, but under the scorching sun of the Torrid Zone, as well as among the red men and the black men of America, and the tawny sons of Asiatic heathendom. The Moravians now number only a little over 30,000; but they have 400 missionaries, and their average contribution to foreign missions IS FOUR DOLLARS PER MEMBER.

Do the missionaries who have gone abroad contribute funds to translate the Holy Scriptures and print them? and do they also aid in feeding and clothing the ambassadors for Christ, who are their fellow-laborers? Answer: In 1793, W. Cary arrived in Bengal, among the Hindoos. Seven years after, the first Hindoo convert was baptized, namely, Krishna Pal, the author of that precious hymn:—

"O thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every Idol be forgot,
But, O my soul, forget Him not!"

Mr. Carey labored 41 years, and before his death in 1834, the scriptures had been translated into forty languages, printed in 210,000 volumes, and issued to 270,000,000 of souls—to which work the three noble men, Carey, Marshman and Ward gave of toeir own hardly-earned means, 50,000 pounds sterling, equal to $250.000. Judson translated the entire bible into the Burman tongue, and gave $10.000 in aid of the great work.

Women—not a few—such as Mrs. Ann H. Judson, Yates, Taylor, Graves, Gaillard, Clopton, Baker, Pearcy, Shuck, Schilling, Whilden, Williams, and many others, whose honored names are too tedious to mention, who gave their lives, their all, to the cause of Jesus, in heathen lands.

When, oh WHEN will the Baptists composing the Pee Dee Association, contribute annually, on an average, four dollars per member? When, oh when will all the Baptist men and women in North Carolina, on an average, cast in the Lord's treasury $4 per annum, as the Moravians do? Should they fail to reach so high a plane of benevolence, the fault cannot be attached to the venerble DODSON, or to the BIBLICAL RECORDER. Their silver trumpets are un. ceasingly rallying the hosts to come up to the help of the Lord against the mighty.

The most earnest entreaties for more men to labor are coming from the missionaries in every heathen land. One writes: "Oh that there were *others* on whom we could rest the eye of hope for the future. Never did the immortal Wellington—when he exclaimed at the battle of Waterloo, 'Oh that Blucher or night would come!'—stand more in need of help than we do at Shanghai." Another said: "Let us ptay for China as John Knox did for Scotland—'O God give me Scotland, or I die.'" Another wrote: "I do most sincerely implore our churches to open their eyes and look upon this vast and waiting field. The present plan will not at all meet the demands. Each State in the South must do more than all are now doing. Could not Maryland, Virginia, North and South Carolina, Georgia, Alabama, and all the rest, each send missionaries to occupy these great cities, and support them.

All cannot go, but all may send. It was the tear-drop on his head, from his mother's eye, that sent a great missionary to the East. You know of that missionary's mother who, when she deard that her son had been destroyed by a cannibal, said: "Oh that I had another son to carry the gospel to those wicked men, who have drunk the blood of my darling boy." In 1806, Mrs. Voke wrote as follows:

"Mountains shall sink to plains,
And Hell in vain oppose;
The cause is God's, and will prevail,
In spite of all his foes."

JOHN MONROE.

REPORT ON STATE MISSIONS.

State missions have shared a larger measure of success within the last few years, than any other department of christian labor in our midst. We now have 38 missionaries laboring in the employment of the State Mission Board; 20 of whom are paid by the Board, and 18 of whom are paid by the Associations. Among these missionaries are some of the best and strongest preachers in the State.

The Lord has so signally set His seal upon this work, that His people everywhere ought to be encouraged to make greater efforts than heretofore. Many of the most successful efforts that have been made are to be found where the Associations have co-operated with the State Board. We therefore recommend to you the appointment of an Associational Executive Committee, or Board, consisting of five judicious brethren, to supply the destitution of the Association, in co-operation with the State Board. Respectfully submitted,

J. B. BOONE.

CHURCH EXTENSION.

Your committee have nothing special to report on church extension, further than to rejoice, in common with every member of our Association, that at Rockingham, Laurinburg and Hamlet, we have Baptist churches built and paid for. We hope that every important center within our bounds may speedily have churches, wherein the pure words of life may be dispensed to a willing people. Houses of God should gladden every part of our land, that every one who will may say:

"I know his courts, I'll enter in,
Whatever may oppose."

And if there is a call for help from a feeble flock to this end, we should

"Do something for Jesus to-day;
The moments how swiftly they roll;
Rescue the lost ones who say
That 'no one cares for my soul.'
Do something for Jesus to-day,
To-morrow the soul may be gone."

Respectfully submitted, D. MCNEILL.

REPORT ON PERIODICALS.

Preaching the gospel is telling the same old story of "Jesus and His love." So, a report on periodicals must be the same old story of recommending the BIBLICAL RECORDER as "the advocate and defender of Bible principles and

Bible doctrines, as laid down in God's Word. And as the believer in Jesus ever finds something new and inspiring in the "Story of the Cross," so the Baptists of the State will ever find something to cheer, to comfort and to encourage them in the RECORDER. We would recommend *Kind Words*, Macon, Ga., as the best Sunday School paper we can get. It is filled with interesting and instructive matter. And in subscribing for this paper we not only get far more than the value of the price of the paper, (in clubs of ten 60 cents per copy) but we are contributing to missions. As the editor says, we virtually give one dollar in every twelve to the Home Board. We also recommend the *Foreign Mission Journal*, published at Richmond, Va. Respectfully,

J. J. SANDERS, Com.

REPORT ON MINISTERIAL EDUCATION.

In the present age the demand for educated talent in every department of life is largely on the increase. In no department is there a more urgent necessity for such talent than in the religious. Our missionary Societies, our Sunday Schools and our churches, are rapidly awakening to the importance of this demand; and, as far as they are able, are securing the best talent to direct the energies and disburse the funds of our missionary work; teach the children of our congregations of Jesus and his word, and draw out the latent powers of our church members, making them pious, intelligent and useful. Our Board of Education has already received 28 young men, 25 of whom are now in college, and the others are expected at an early date. The contributions for this object last year were $3,465.63, when there were only 23 young brethren to be aided. Wake Forest College is eminently qualified to meet all the demands of a useful as well as a finished education, and hence has a strong claim upon the patronage of the whole State. Nor are the interests of female education neglected. We have GOOD denominational schools at Thomasville, Oxford and Murfreesboro, which are specially adapted to the necessities of the times in giving liberal and polished education to our daughters.

Brethren, let us rise in our might and take the position which our responsibility forces upon us, which the necessity of the times requires at our hands, and which God's Word demands. Respectfully submitted,

T. HARRISON, Com.

FINANCIAL TABLE.

CHURCHES.	PRESENT CONTRIBUTIONS. For'gn Mis.	State Mis.	Female Mis. Society.	Ind'n Miss.	Ministerial Education.	Min. Fund.	S. S. Board.	CONTRIBUTIONS THROUGH THE YEAR. Foreign Missions.	State Missions.	Ministerial Education.	S. S. Board.	Orphan Asylum.	Church Expenses.	Oth'r Obj'cts
Forks Little River	$ 75	$	$	$	$ 3 30	$ 1 40	$	$	$	$	$	$	$	$
Pee Dee	16 67	16 67			7 50	2 00		1 25	1 00	7 50	1 66	6 13	46 48	
Bethel	4 25					1 60								
Spring Hill	33 25	3 50			1 75	2 75				6 00				
Cartledge's Creek	5 00	12 00				1 75	4 20			8 65			65	1 20
Brown Creek						2 00							5 00	
New Union						1 05								
Dover	2 50	2 50			1 65	1 65				3 63			2 65	
Saron	11 50	11 50				1 40	2 40	1 00	1 00	8 00				
Ebenezer	20 00				10 00	2 00							149 50	
Pleasant Grove					3 60	2 00				3 40				
Gum Spring		3 00			5 10	2 00			3 45					10 00
Red Hill		10 20				3 00				8 00				
Blackwood's Chapel														
Mt. Carmel	1 60				5 00	1 50								
Laurel Hill		2 20				1 50								
Holly Mount	3 15				3 00	1 20							6 50	
Mt. Gilead	8 45					2 00				12 00			130 00	254 20
Cool Spring														
Hoffman														
Hamlet	1 00	1 00			1 50	50							4 25	
Laurinburg	3 25	3 35				1 50								
Rockingham	5 50	15 25		5 00		2 00	1 55			5 00			78 75	20 00
Poplin's Grove					2 50	1 52								
Prospect	4 00					1 25				2 00			2 50	

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Statistical Table of the Pee Dee Association.

Churches.	When Constituted.	Counties.	Pastors.	Clerk and his Post Office.	Sabbath of Preaching.	Baptized.	Rec'd by leter.	Restored.	Dismis'd by let.	Excluded.	Deaths.	White Males.	White Females.	Colored.	Total Membership.
Forks Little River...	1760	Montgomery ...	W. F. Haithcock,	J. L. McMillan, Martin's Mills	3	4	1	1	..	1	2	23	29	..	52
Pee Dee*..... ..	1785	Anson	T. Harrison.....	J. J. Sanders, Lilesville.....	*2	10	..	1	9	1	2	45	87	..	134
Bethel	1813	Montgomery ..	J. M. Bennett ...	A. L. Ballard, Mt. Gilead...	3	12	..	..	1	1	..	23	44	..	67
Spring Hill.....	1818	Richmond.....	J. Monroe	R. Monroe, Laurel Hill.....	1, 3	4	..	..	..	..	..	21	47	..	68
Cartledge's Creek....	1823	Richmond.....	T. Harrison.....	T. J. Bostick, Rockingham..	1	...	..	..	..	1	2	27	52	..	79
Brown Creek.....	1828	Anson	E. L. Davis.....	W. J. Barber, Wadesboro...	4	...	..	1	3	..	2	20	40	..	60
New Union.....	1832	Montgomery ..	W. H. H. Lawhon	J. J. Dunn, Wadesville.....	2	9	1	..	2	..	..	37	57	..	94
Dover*.....	1833	Moore	J. L. Smith.....	E. Melton, Tyra.....	*3	20	1	..	..	..	11	48	110	5	163
Saron*.....	1876	Richmond.....	T. Harrison.....	W. F. Roper, Bostick's Mills.	*4	4	..	..	3	2	2	27	72	..	98
Ebenezer.....	....	Stanly	W. M. Bostick...	W. R. Littleton, Albemarle..	2	3	4	..	5	..	2	58	89	..	147
Fleasant Grove*....	1843	Anson	G. O. Wilhoit....	C. W. Covington, Beverly...	*3	12	..	3	1	..	1	26	70	..	96
Gum Spring*.....	....	Anson	G. O. Wilhoit....	C. D. Ratliff, Lilesville	*4	13	1	2	..	..	3	31	76	..	107
Red Hill.....	1860	Anson	E. L. Davis.....	E. H. Seago, Ansonville....	3	33	2	2	..	..	..	60	63	..	123
Blackwood's Chapel.	1851	Montgomery ..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mt. Carmel.....	1856	"	Jas. Jordan.....	H. Morris, Troy	1, 3	1	4	..	3	2	2	32	63	2	97
Laurel Hill.....	1849	"	.....	M. M. Leach, Hunsuckers...	1	...	..	..	1	..	1	11	31	2	44
Holly Mount*.....	....	"	S. Fuquay.....	W. Ussery, Covington	*4	10	..	..	2	1	..	27	38	..	65
Mt. Gilead.....	1875	"	W. H. H. Lawhon	E. H. Cook, Mt. Gilead	4	1	5	1	2	3	3	34	29	..	63
Cool Spring.....	1878	Anson	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hoffman.....	1878	Richmond.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hamlet.....	1878	"	John M. Bennett.	J. G. McKethan, Hamlet ...	5	...	..	..	1	..	1	10	14	..	24
Laurenburg.....	1879	"	A. D. Cohen.....	W. G. Quakenbush, Laurinburg.....	2	...	5	..	6	..	2	19	25	..	44

Rockingham	1879	Richmond	T. Harrison	J. A. Nicholson, Rockingham	1, 3	3	9	..	8	4	4	22	58	..	80
Poplin's Grove	....	Stanly	W. G. Morton	S. M. McLester, Albemarle	3	19	5	1	3	..	1	18	30	..	48
Prospect	....	"	J. R. Tittleton	D. Mann, Albemarle	3	...	..	..	..	..	1	16	26	..	42
Kendall's	....	"	J. C. Denny	J. M. Calloway, Bilesville	1	1	1	..	..	..	1	26	42	..	68
Mt. Olive	....	"	J. C. Denny	J. H. Walters, Big Lick	3	2	..	..	7	4	3	30	72	..	102
Total	....				....	165	39	12	57	22	37	690	1264	9	1973

* Hold conference on the Sabbath mentioned and the Saturday before.

MINUTES

OF THE

SIXTY-EIGHTH ANNIVERSARY

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH

Mt. Carmel Church, Montgomery Co., N. C.,

October 18th, 19th and 20th, 1883.

REV. W. M. BOSTICK, ... MODERATOR.
W. K. LITTLETON, ... CLERK.

RALEIGH:
EDWARDS, BROUGHTON & CO., STEAM PRINTERS AND BINDERS.
1883.

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LIST OF ORDAINED MINISTERS

IN

PEE DEE ASSOCIATION,

OCTOBER, 1883.

JOHN MONROE	Laurel Hill,	N. C.
W. M. BOSTICK	Palmerville,	"
U. F. HATHCOCK	Albemarle,	"
J. W. LITTLETON	"	"
A. G. CALLAWAY	"	"
W. W. RUSSELL	"	"
JAS. JORDAN	Troy,	"
DAVID WRIGHT	"	"
T. HARRISON	Rockingham,	"
J. M. BENNETT	Mt. Gilead,	"

Sunday School Superintendents.

ANDERSON'S GROVE	F. A. LATON	Albemarle,	N. C.
BETHEL	A. L. BALLARD.	Mt. Gilead,	"
EBENEZER	J. W. LITTLETON	Albemarle,	"
HOLLY MOUNT	JNO. W. HAYWOOD	Onville,	"
KENDALL'S	A. S. MILLER	Bilesville,	"
LAURINBURG	G. W. GOODWIN	Laurinburg,	"
MT. GILEAD	T. F. HAYWOOD	Mt. Gilead,	"
MT. CARMEL	JAS. JORDAN	Troy,	"
NEW UNION	J. F. CROWDER	Wadeville,	"
PLEASANT GROVE	J. M. LILES	Rockingham,	"
ROCKINGHAM	R. A. JOHNSON	"	"
SPRING HILL.	L. JOHNSON	Montpelier,	"

PROCEEDINGS.

Mt. Carmel Church, Montgomery Co., N. C.,
October 18th, 1883.

The Pee Dee Baptist Association met with this church in its 68th annual session.

The Introductory Sermon was preached by Rev. W. L. Wright, from 1st Cor., 10: 3. Prayer, Rev. T. Harrison leading.

After a suitable intermission, services were opened by the Moderator, Rev. James Jordan leading in prayer.

The letters from the different churches were then called for and read—the names of the delegates enrolled as follows:

Anderson's Grove—F. A. Laton, H. M. Marks and D. A. Underwood.
Bethel—E. T. R. Livingston, J. M. Bennett and D. Ballard.
Blackwood's Chapel—J. A. Covington and S. T. Usher.
Carthlidge's Creek—Rev. T. Harrison and James Haywood.
Dover—K. H. Freeman, Josiah Spivey and W. C. Davis.
Ebenezer—J. M. Jenkins, J. W. Cotton and W. K. Littleton.
Forks of Little River—Isaac Suggs, Samuel Fountain and Jesse Suggs.
Holly Mount—John Haywood, D. A. Thompson, W. L. Usrey.
Hamlet—
Kendall's—W. W. Russell and Jacob Ritchie.
Laurinburg—D. H. Meacham.
Laurel Hill—F. M. Warner, A. D Martin and Calvin Cagle.
Mt. Gilead—M. B. Frazier and W. C. Douglas.
Mt. Carmel—W. A. Morris, C. Smith and Milas Henley.
Mt. Olive—
New Union—N. Jenkins, S. S. Ballard and W. H. Parker.
Pleasant Grove—J. B. Williams and J. M. Liles.
Poplin's Grove—I. D. J. Lowder, and M. Bowers.
Prospect—Rev. W. W. Russell and Jacob Ritchie.
Rockingham—Rev. T. Harrison and D. Campbell.
Saron—W. R. Covington, W. F. Roper and T. J. Greene.
Spring Hill—D. McNeil.

Rev. W. M. Bostick re-elected Moderator and W. K. Littleton elected Clerk.

An invitation extended visiting brethren; accepted by Rev. W. L. Wright, of Mt. Zion Association, Rev. W. T. Jordan, representing the Recorder, M. J. Leach and Alex. Henderson, of Liberty Association, and Solomon Morton, of Anson Association.

An invitation extended visiting Ministers who were not delegates; accepted by D. Wright, James Jordan, U. F. Hathcock and J. W. Littleton.

The following committees were then appointed:

Order of Business—Rev. T. Harrison, J. W. Cotton and S. T. Usher.
On Religious Exercises—The Pastor and deacons of Mt. Carmel church.
On Finance—S. T. Usher, D. A. Meacham and W. F. Roper.
On Resolutions and Petitions—Revs. T. Harrison, W. L. Wright and J. W. Littleton.

Invitation to churches desiring to unite with this Association, was given.

Anderson's Grove presented a letter of dismission from the Rocky River Association, through her delegates, and was unanimously received into this Association, the Moderator extending the right hand of fellowship.

Petition from Pleasant Grove, Richmond county, N. C., referred to the committee on Petitions. The committee reported favorable, and the church was unanimously received, the Moderator extending the right hand of fellowship.

On motion, adjourned until to-morrow morning 9½ o'clock. Prayer by Rev. W. L. Wright.

Preaching at night by Rev. T. Harrison.

SECOND DAY—Morning Session.

FRIDAY, October 19th, 1883.

Services opened by the choir singing "Nearer, my God, to Thee," and the Moderator reading 133d and 134th Psalms. Prayer by Rev. U. F. Hathcock.

Report on Foreign Missions read by Rev. T. Harrison. Pending its adoption remarks were made by the writer, Bro. D. McNeil, Revs. J. M. Bennett and W. L. Wright. Collection taken up for this object amounting to $14.47. Report adopted and ordered to be appended to the Minutes.

Report on Ministerial Education read by D. McNeil. Pending its adoption, it was ably discussed by the writer, Revs. James Jordan, W. L. Wright and J. M. Bennett. Report adopted with the following amendment:

Resolved, That this Association will henceforward and through all time, pay into the treasury of State Board of Education at least $120.00 yearly for ministerial education.

The following queries were then read by the Clerk:

How should a church treat a member who becomes offended at its action for

excluding a member for irreligious conduct—said member so controlled by excited passions as to disturb the peace and harmony of the brethren?

Can the church, with propriety, grant a letter under such circumstances?

Referred to the committee who reported as follows:

Remonstrate with him in love and faithfulness. If this fails, excommunicate him.

On motion, adjourned for one hour.

AFTERNOON SESSION.

On motion, the report on above queries was adopted.

Report on Periodicals read by Rev. J. M. Bennett. Made a special order for 10 o'clock to-morrow morning.

On motion, speeches were limited to five minutes.

Report on State Missions read by W. K. Littleton. Pending its adoption, speeches were made by Revs. T. Harrison, W. L. Wright, J. M. Bennett and D. Wright. Report adopted.

Collection taken up for this object, amounting to $6.14.

Requested that Rev. W. L. Wright prepare a report on Home Missions to be read to-morrow.

The Clerk was ordered to send a minute of the Pee Dee Association to Rev. O. F. Gregory.

The following appointments were then made:

To write a report on Miuisterial Education, to be read at the next Association—Rev. J. M. Bennett.
State Missions—W. F. Roper.
Foreign Missions—D. McNeil.
Periodicals—Rev. T. Harrison.
Sunday Schools—J. W. Cotton.
Church Extension—Rev. John Monroe.
Temperance—H. C. Dockery.
To preach the Introductory Sermon—Rev. James Jordan.

MESSENGERS TO SISTER ASSOCIATIONS.

Sandy Creek—Eli Milton and W. C. Davis.
Cape Fear—A. J. Conally and L. Johnson.
Brown Creek—Rev. U. F. Hathcock.
Liberty—Rev. J. W. Littleton.
Anson—Rev. T. Harrison.
To the Baptist State Convention—Rev. T. Harrison and W. F. Roper.

On motion, adjourned till to-morrow morning at 9½ o'clock. Prayer, Rev. T. Harrison leading. Preaching at night by Rev. A. G. Callaway.

THIRD DAY—Morning Session.

Saturday, October 20th, 1883.

Moderator introduced the services by reading appropriate Scriptures. Prayer by Rev. J. W. Littleton.

Report on Periodicals being the special order for this hour, was taken up and ably discussed by Revs. J. M. Bennett, W. T. Jordan and W. L. Wright. Report adopted.

Report on Church Extension read by Rev. D. Wright. Remarks were made by the writer and Rev. J. M. Bennett. Adopted.

Report on Home Missions read by Rev. W. L Wright Collection taken up for this object, amounting to $6.46.

Report on Finance called for. Read by S. T. Usher and adopted.

The next Association to be held with Saron church, Richmond county, N. C., beginning Thursday before the third Sabbath in October, 1884.

The Clerk was ordered to superintend the printing of the minutes, and receive for his services $10.

On motion, a vote of thanks was tendered the brethren of this church and friends for the hospitable manner in which they entertained this Association.

A committee, consisting of brethren W. R. Covington, E. T. R. Livingston and S. T. Usher, was appointed to apportion the amount named in the resolution for Ministerial Education, who reported as follows:

Anderson's Grove	$ 3 00
Bethel	5 50
Blackwood's Chapel	4 00
Carthlidge's Creek	8 00
Dover	7 00
Ebenezer	8 50
Forks of Little River	4 00
Holly Mount	2 00
Hamlet	2 00
Kendall's	5 00
Laurinburg	5 00
Laurel Hill	4 00
Mount Carmel	5 00
Mt. Gilead	7 00
Mt. Olive	8 00
New Union	5 00
Pleasant Grove	2 00
Poplin's Grove	3 00
Rockingham	11 00
Saron	8 00
Spring Hill	10 00

Report on Temperance read by Rev. D. Wright—made a special order for 2 o'clock p. m.

Adjourned for one hour.

EVENING SESSION.

Prayer by W. L. Wright. Being the hour for the special order, report on Temperance taken up, and ably discussed by Revs. J. M. Bennett, D. McNeil, W. L. Wright and W. T. Jordan. Report adopted.

It was resolved that an Executive Committee be appointed to look after the interest of the missionary work in the bounds of the Pee Dee Association, consisting of brethren S. T. Usher, E. T. R. Livingston and W. K. Littleton.

Adjourned to the time and place of the next meeting.

W. M. BOSTICK, MODERATOR.

W. K. LITTLETON, *Clerk.*

SUNDAY.

The day was very rainy, rendering it very inconvenient to get to the church; but notwithstanding the inclemency of the day, quite a large congregation assembled at the church. Rev. W. L. Wright preached the Missionary Sermon, to which very good attention was given.

Collection for Foreign Missions amounted to $4.73.

APPENDIX.

REPORT ON FOREIGN MISSIONS.

The Master says, "Go ye into all the world and preach the Gospel to every creature." In our day the world has been opened to the entrance of the Gospel, and the Macedonian cry, "Come over and help us," resounds from every quarter of the earth, appealing to our love for the Lord Jesus as well as to our sympathy for the lost condition of the heathen world. Infinite wisdom, almighty power and all-sustaining love are pledged for the direction, support and comfort of every one heartily and faithfully engaging in this divinely appointed work. The question most concerning us, brethren, is, not whether the *heathen* can be saved without the Gospel, but whether *we* can be saved without sending the Gospel to them. T. HARRISON.

REPORT ON STATE MISSIONS.

Our State Board has 54 missionaries located all through the State from the sea-coast to the mountains laboring either directly or indirectly under its auspices. Many other portions of the State are earnestly begging for the Gospel, and many weak churches all over the State are needing assistance even in the bounds of our own Association. Our State Board are now $1700 behind in the payment of their missionaries. We have the heathen at our doors and unbelievers in our own houses; perishing ones all around us. Let us be up and doing. The time is short, the work is great, the responsibility upon us fearful, eternity is close at hand, let us be up and doing; our motto being "North Carolina for Jesus." W. K. LITTLETON.

REPORT ON MINISTERIAL EDUCATION.

An educated ministry is one of the great needs of our denomination in the State. It is cheering to see that there is a general effort to secure a sufficient endowment of our great educational center for the Baptists of the State, Wake Forest College.

We would wish that the hands of the brethren battling to secure this grand object may see it felt by all interested in this great cause. It is to be regretted that greater efforts have not heretofore been exerted for sustaining our young ministers, called of God, to secure an education.

Respectfully submitted,

D. MCNEIL.

REPORT ON TEMPERANCE.

WHEREAS, Intemperance is making rapid strides in the land; therefore

Resolved, That the churches be requested to aid in every possible way to banish it from our midst. DAVID WRIGHT.

REPORT ON CHURCH EXTENSION.

This is not one of the least important subjects. There are many points within the bounds of this Association at which houses of worship ought to be built. If we would build these houses a congregation could soon be gathered

and a church organized. Brother Elias Dodson said "we ought to build churches everywhere we can; if we never build martin boxes we will never have martins." We ought to build better houses, with more respect to beauty and comfort. No house of worship, however small, should be under 16 feet from floor to ceiling. No church window should be less than 12 feet in height.

The seats should rise from the platform to the rear of the building. There should be one or two ventilators in the ceiling. The State Mission Board of New York has a committee on church architecture. They allow no house to be built if they can help it without due respect to comfort and taste. They have drawings of churches costing from $500 to $100,000 with valuable suggestions about building. More attention to this matter will bring comfort to preachers and congregations, and redound to the glory of God. The house of God should be *comfortable, beautiful, cleanly.*

Respectfully submitted,

D. WRIGHT.

REPORT ON PERIODICALS.

To preach the Gospel is to relate the same old story of "Jesus and him crucified." Likewise a report on Periodicals must be the same old story of recommending the BIBLICAL RECORDER as the advocate and defender of Bible principles and Bible truths as related in God's word. For as the believer in Christ always finds something new and interesting in the "Story of the Cross," so the Baptists of North Carolina will ever find something new and interesting in the RECORDER. Among all the Sunday School literature we recommend most highly *Kind Words*, Macon Ga. We also recommend the *Foreign Mission Journal*, published at Richmond, Va.

Respectfully submitted,

J. M. BENNETT.

REPORT ON HOME MISSIONS.

The Home Mission Board of the Southern Baptist Convention is located at Atlanta, Ga. John D. Stewart, of Georgia, is President, with one Vice President from each of the Southern States. It has ninety-five persons in its employ. The field embraces every Southern State, together with the Western Territories.

SAN FRANCISCO, CALIFORNIA.

In the providence of God, the Chinese are coming in large numbers to this port, as well as many others in our own land. Here we have Rev. J. B. Hartwell, Mrs. Hartwell and Mrs. J. L. Sandford, and at Frisno, Mrs. F. M. Patter.

THE WESTERN TERRITORIES.

This is a most inviting and promising field. There is an especial demand for work in New Mexico and Arizona.

THE INDIANS.

Rev. W. P. Blake, Rev. Wm. McCombs and Mrs. H. F. Buckner are doing Mission work at Eufalo. Rev. A. F. Ross and R. J. Hayne are preaching to the Choctaws. Rev. Willis Burns and Rev. Lambright to the Chickasaws. Rev. Wesley Smith is preaching efficiently to the wild tribes of the far west.

THE LEARNING MANUAL LABOR SCHOOL,

Under the supervision of Major G. J. Vord, has 100 pupils. It has a farm of 100 acres, well stocked, and the boys of the school are taught to work on the farm and the girls are taught household duties.

Our work among the Indians has resulted in the establishment of thirty churches, with two thousand five hundred members.

Texas and Florida are important fields, and we have more than thirty missionaries in these States. In Arkansas and Louisiana the Board has twenty missionaries.

NEW ORLEANS.

The debt of $10,000 on the Coliseum Place church has been paid. The First church has, by the help of the Board, bought a good house. Another lot has been purchased on which a church will be built, and the Board will then sustain a missionary on this field. This lot is in a densely populated and growing part of the city.

MEMPHIS.

The Baptist cause has been comparatively weak in Memphis. It is one of the most important cities in the South. The Board is helping the cause there.

THE COLORRD PEOPLE.

Dr. McIntosh is doing a great work for them as a Theological instructor. At some central point he gathers together from a circuit of some twenty-five miles the preachers and leading men of the churches. These he carefully instructs in the important doctrines of the Gospel, church order and discipline.

This Board has helped weak churches in North Carolina,—the First church of Raleigh, the church at Hillsboro, and proposes to do a work for Western North Carolina.

Rev. Elias Dodson, who for many years faithfully labored for this Board, has been called to his reward. He raised about $1,500 yearly. We have no paid agency for this work in North Carolina now, and our contributions have fallen off more than one-half. The Board is trying to raise $100,000 this year for this work. North Carolina is asked for $800,—the Pee Dee Association for $130. Your committee sincerely begs the pastors of all our churches to make one collection yearly or ask for a certain amount per member and forward at an early day to B. F. Montague, Treasurer N. C. Baptist State Convention, Raleigh, N. C.

W. L. WRIGHT.

Statistical Table of the Pee Dee Association.

Churches.	When Constituted.	Counties.	Pastors.	Clerk and his Post Office.	Sabbath of Preaching.	Baptized.	Rec'd by letter.	Restored.	Dism'd by letter	Excluded.	Deaths.	White Males.	White Females.	Colored.	Total Membership.
Anderson's Grove	----	Stanly	J. C. Denny	T. A. Laton, Albemarle	4	13	4	1	--	1	--	21	67	--	88
Bethel	1813	Montgomery	J. M. Bennett	A. L. Ballard, Mt. Gilead	----	4	1	--	5	--	2	---	----	--	----
Blackwood's Chapel	1851	"	----------	J. A. Covington, Pekin	4	---	--	1	3	--	--	---	----	--	38
Carthlidge's Creek	1823	Richmond	T. Harrison	T. J. Bostick, Rockingham	1	9	3	--	--	--	2	33	55	--	88
Dover	1833	Moore	J. L. Smith	Eli Milton, Tyra	3	16	3	1	1	2	5	53	112	5	170
Ebenezer	1836	Stanly	W. M. Bostick	W. K. Littleton, Albemarle	2	12	2	--	5	5	2	59	89	--	148
Forks Little River	1760	Montgomery	U. F. Hathcock	J. L. McMillan, Martin's M'ls	3	9	--	--	1	1	--	27	32	--	59
Holly Mount	1873	"	Stephen Fuquay	W. Ussery, Covington	4	2	--	--	3	--	--	21	41	--	62
Hamlet	1878	Richmond	----------	----------	---	---	--	--	--	--	--	---	----	--	----
Kendall's	----	Stanly	W. W. Russell	F. P. Smith, Bilesville	1	5	3	--	9	2	--	25	35	--	60
Laurinburg	1879	Richmond	A. D. Cohen	W. G. Quakenbush, Laurinb'g	2	5	10	--	--	2	1	20	38	--	58
Laurel Hill	1849	Montgomery	----------	M. M. Leach, Hunsucker's Store	2	5	2	--	--	--	--	13	35	2	50
Mt. Gilead	1875	"	W. H. H. Lawhon	D. H. Cook, Mt. Gilead	4	2	1	--	--	--	1	29	32	1	62
Mt. Carmel	1856	"	James Jordan	Haywood Morris, Troy	1, 3	22	2	--	--	1	--	49	72	2	130
Mt. Olive	----	Stanly	W. M. Bostick	----------	----	---	--	--	--	--	--	---	----	--	----
New Union	1832	Montgomery	W. H. H. Lawhon	J. J. Dunn, Wadeville	----	4	--	--	1	--	--	35	38	--	73
Pleasant Grove	1883	Richmond	J. M. Bennett	J. M. Liles, Rockingham	2	---	8	--	--	--	--	4	4	--	8
Poplin's Grove	----	Stanly	William Morton	S. M. McLester, Albemarle	----	44	2	--	2	--	1	35	57	--	92
Rockingham	1879	Richmond	T. Harrison	J. A. Nicholson, Rockingham	1, 3	2	2	--	7	1	--	22	62	--	84
Saron	1876	"	"	W. F. Roper, Bostick's Mills	4	15	1	--	1	2	3	32	76	--	108
Spring Hill	1818	"	John Monroe	R. Monroe, Laurel Hill	1, 3	1	--	--	1	--	--	16	42	--	58
Prospect	----	Stanly	W. M. Bostick	G. W. Jenkins, Palestine	4	---	5	--	1	--	1	15	31	--	46

Financial Table.

CHURCHES.	PRESENT CONTRIBUTIONS.									PAST CONTRIBUTIONS.									
	Foreign Missions.	State Missions.	For. Miss. Society.	Indian Missions.	Education.	Minutes.	S. S. Board.	Orphan Asylum.	Total.	Foreign Missions.	State Missions.	Education.	S. S. Board	Orphan Asylum.	Church Expenses.	Indian Missions.	Associati'al Missions.	F. M. Soc'ty	Other Objects.	Total.
Anderson's Grove...	$ 3 25	$.....	$.....	$.....	$.....	$ 75	$.....	$.....	$ 4 10	$.....	$.....	$.....	$.....	$.....	$.....	$.....	$.....	.....	$.....	$.....
Bethel	4 25	2 40	.....	.....	.....	2 00	.....	.....	8 65	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Blackwood's Chapel	1 20	.....	.....	.....	.....	1 00	.....	.....	2 20	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Carthlidge's Creek	4 40	10 00	.....	1 00	1 00	1 60	1 00	1 00	20 00	.....	1 00	8 00	...	3 00	42 10	5 00	.....	.....	.....	59 10
Dover	2 60	2 60	.....	5 20	4 17	1 95	.....	.....	14 42	.....	.....	.....	...	.....	.....	.....	.....	...	.....	.....
Ebenezer	15 38	.....	.....	.....	3 00	2 20	2 80	.....	23 38	.....	13 15	.....	...	.....	.....	.....	6 75	...	7 00	26 80
Forks Little River	2 55	2 00	.....	.....	.....	2 25	.....	.....	6 80	.....	.....	.....	...	.....	.....	.....	.....	...	.....	.....
Holly Mount	1 20	.....	.....	.....	3 00	1 00	.....	.....	5 20	.....	.....	.....	...	.....	.....	.....	.....	...	.....	.....
*Hamlet	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	.....	.....	.....	...	.....	.....
Kendall's	3 19	3 19	.....	.....	.....	1 25	.....	.....	7 63	.....	.....	.....	...	.....	.....	.....	.....	...	.....	.....
Laurinburg	4 62½	4 62½	.....	.....	5 00	1 50	.....	.....	22 75	.....	.....	.....	...	.....	50 00	.....	.....	...	.....	50 00
Laurel Hill	85	.....	.....	.....	10 00	1 50	.....	.....	12 35	.....	.....	.....	...	.....	.....	.....	.....	...	.....	.....
Mt. Gilead	3 75	1 00	.....	.....	3 80	1 30	.....	.....	7 85	.....	.....	.....	...	.....	.....	.....	.....	...	.....	.....
Mt. Carmel	55	.....	.....	.....	5 00	1 70	.....	.....	7 25	.....	.....	.....	...	.....	10 77	.....	.....	...	.....	10 77
*Mt. Olive	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	.....	.....	.....	...	.....	.....
New Union	1 60	.....	.....	.....	2 50	1 45	.....	.....	5 55	.....	.....	.....	...	.....	.....	.....	.....	...	.....	.....
Pleasant Grove	.....	.....	.....	.....	.....	50	.....	.....	50	.....	.....	.....	...	.....	8 65	.....	.....	...	.....	8 65
Poplin's Grove	.....	.....	.....	.....	55	2 05	.....	.....	5 60	.....	.....	.....	...	.....	.....	.....	.....	...	.....	.....
Rockingham	4 50	15 17	9 10	3 00	.....	2 00	3 25	.....	37 02	8 00	21 21	5 25	...	5 00	413 38	14 00	.....	...	20 00	486 84
Saron	14 00	14 00	.....	.....	2 12	1 55	.....	.....	31 67	.....	5 00	5 88	...	3 55	105 00	3 85	.....	...	.....	123 28
Spring Hill	12 50	4 50	16 00	.....	1 50	2 50	.....	.....	37 00	.....	.....	.....	...	.....	.....	.....	.....	...	60 00	60 00
Prospect	.....	.....	.....	.....	.....	1 00	.....	.....	1 00	.....	.....	.....	...	.....	.....	.....	.....	...	.....	.....
Total	$80 49½	$59 88½	$25 10	$9 20	$41 64	31 05	$7 05	$1 00	$257 92	$8 00	$40 36	$19 13	00	$11 55	$629 90	$22 85	$6 75	00	$87 00	$825 44

* Not represented in the Association this year.

MINUTES

OF THE

SIXTY-NINTH ANNIVERSARY

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH

SARON CHURCH, RICHMOND CO., N. C.,

October 16th, 17th and 18th, 1884.

REV. W. M. BOSTICK.....MODERATOR.
W. K. LITTLETON.....CLERK.

RALEIGH:
EDWARDS, BROUGHTON & CO., STEAM PRINTERS AND BINDERS.
1884.

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LIST OF ORDAINED MINISTERS

IN

PEE DEE ASSOCIATION,

OCTOBER, 1884.

JOHN MONROE.....Laurel Hill, N. C.
W. M. BOSTICK.....Palmersville, "
U. F. HATHCOCK.....Albemarle, "
J. W. LITTLETON.....Albemarle, "
A. G. CALLOWAY.....Albemarle, "
W. W. RUSSELL.....Albemarle, "
JAS. JORDAN.....Troy, "
DAVID WRIGHT.....Troy, "
T. HARRISON.....Rockingham, "
J. M. BENNETT.....Mt. Gilead, "
W. B. HARRELL.....Big Lick "

PROCEEDINGS.

SARON CHURCH, Richmond Co., N. C.,
THURSDAY, October 16th, 1884.

The Pee Dee Baptist Association convened with this church in its 69th annual session.

The Introductory Sermon was preached by Rev. Moses Baldwin from St. Luke. xviii: 29, 30—"And he said unto them, verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

After an intermission of one hour, the body was called to order by the Moderator, and prayer by Rev. David Wright.

The letters from the different churches were then called for and read, the names of the delegates enrolled as follows:

ANDERSON'S GROVE —F. A. Laton, J. E. Fesperman and *Lonny Rumage.

BETHEL—Montgomery Gardner, *J. M. Lisk, *R. M. Williams and Rev. J. M. Bennett.

BLACKWOOD'S CHAPEL—J. D. Haywood, J. R. Hutchinson and J. A. Covington.

CARTLIDGE'S CREEK—Ben. Haywood, W. C. Hicks and Rev. T. Harrison.

DOVER—H. T. Melton, Robert Melton and K. H. Freeman.

EBENEZER—Rev. J. W. Littleton, W. A. Callaway and W. K. Littleton.

FORKS OF LITTLE RIVER—Rev. David Wright, *Y. B. Howell and *C. S. McMillan.

HOLLY MOUNT—Jas. C. Thompson, *C. R. Saunders and *I. W. Haywood.

HAMLET—

KENDALL'S—Joseph Pickler, Bunn Parker and D. J. Russell.

LAURINBURG—*W. O. Willoughby and Parks Chapel.

LAUREL HILL—Aaron Wright, W. L. James and J. H. Deaton.

MT. GILEAD—*E. R. Dunn, T. F. Haywood and W. T. Greene.

MT. CARMEL—Jno. C. Morris, Calvin Smith and P. M. Morris.

MT. OLIVE—P. G. Hartsell, L. C. Pond and *William McLester.

NEW UNION—*S. H. Rogers, A. P. Harris and J. A. Thompson.

PLEASANT GROVE—Henry S. Liles and Edmond Mask.

POPLIN'S GROVE—J. A. Morton, Henry Lowder and *J. C. Parker.

PROSPECT—G. W. Jenkins, W. T. Earnhardt and J. L. Kerns.

ROCKINGHAM—H. C. Dockery, R. A. Johnson and J. B. Covington.
SARON—B. W. Covington, W. R. Covington and Peter McRea.
SPRING HILL—D. McNeal, *R. Monroe and L. McMillan.
SULPHUR SPRINGS—S. T. Usher, Jas. Livingston and Wm. T. Usher.
YADKIN SPRINGS—Rev. W. M. Bostick, I. L. Sheets and C. M. Palmer.

*Names marked thus were absent.

After the enrollment of the delegates' names the body proceeded to the election of Moderator and Clerk, which resulted in the re-election of Rev. W. M. Bostick for Moderator, and W. K. Littleton for Clerk.

An invitation extended visiting brethren of sister Associations; accepted by Revs. P. H. Pernell, of Anson, representing the Educational Board, Moses Baldwin, W. H. H. Lawhon and W. F. Watson of Sandy Creek.

Invitation to visiting ministers who are not delegates, accepted by Revs. U. F. Hathcock and W. W. Russell.

The following committees were then appointed:

ORDER OF BUSINESS—Rev. T. Harrison, H. C. Dockery and R. A. Johnson.
ON RELIGIOUS EXERCISES—The Pastor and Deacons of this Church.
ON FINANCE—R. A. Johnson, I. L. Sheets and Parks Chapel.
ON RESOLUTIONS AND PETITIONS—Rev. T. Harrison, B. Haywood and Rev. W. Littleton.

On motion, the Moderator was added to the committee.

On motion, a committee consisting of Brethren R. A. Johnson and S. T. Usher was appointed to prepare a form for writing a "church letter."

On motion, adjourned until 9 o'clock to-morrow morning.

Prayer by Rev. Moses Baldwin.

SECOND DAY.—MORNING SESSION.

FRIDAY, October 17th, 1884.

Services opened by the choir singing 982d hymn.

Prayer by Rev. J. W. Littleton.

Report of Committe on Order of business.

On motion, adopted the same as last year, with the addition of a report on ' Pastoral Support."

Invitation to churches desiring to unite with this Association. Petitions from Yadkin Springs, Stanly county, N. C., and from Sulphur Springs, Montgomery county, N. C. Referred to the Committee on Petitions.

Invitation to visiting brethren of sister Associations, accepted by Rev. J. T. Townsend of South River.

Report on ministerial Education read by Rev. J. M. Bennett. Pending its adoption, remarks were made by the writer, Brother H. C. Dockery, Revs. David Wright, T. Harrison, Brother Duncan McNeal, Revs. W. F. Watson and P. H. Pernell. Report received. A collection was taken up for the object amounting to $16.78.

Brother J. B. Covington was appointed to prepare a report on Pastoral Support at pleasure.

Report on Temperance was called for, and read by Brother H. C. Dockery.

Pending its adoption, remarks were made by the writer, Brethren P. G. Hartsell, B. Covington, T. F. Haywood, D. McNeal, Rev. D. Wright, Brother J. B. Covington, Rev. Moses Baldwin and the Moderator. Report adopted.

On motion, adjourned for one hour.

EVENING SESSION.

Services opened by the choir singing "Jesus, lover of my soul," &c.

Invitation to visiting Brethren of sister Associations accepted by Revs. J. N. Stallings, representing Thomasville Female College, who, on motion, was allowed half an hour to present the claims of the College, which was made a special order for 11 o'clock to-morrow morning; W. S. Ballard, of Central, and W. T. Jordan, representing the RECORDER.

The Committee on Resolutions and Petitions reported favorable to the reception of Yadkin Springs and Sulphur Springs Churches.

On motion, they were unanimously received into this Association, the Moderator extending the right hand of fellowship to the delegates of the newly constituted churches.

Report on Periodicals was called for and read by Rev. T. Harrison.

Pending its adoption speeches were made by the writer and Rev. W. T. Jordan. Report adopted.

The Moderator announced the following writers and subjects for the next Association:

MINISTERIAL EDUCATION—D. McNeal.
STATE MISSIONS—W. K. Littleton.
FOREIGN MISSIONS—Robert Monroe.
PERIODICALS—Rev. J. M. Bennett.
CHURCH EXTENSION—H. C. Dockery.
TEMPERANCE—S T. Usher.
PASTORAL SUPPORT—R. A. Johnson.
TO PREACH THE INTRODUCTORY SERMON—Rev. J. M. Bennett.

Corresponding Messengers to sister Associations:—Sandy Creek, Rev. Jas. Jordan; Cape Fear, Duncan McNeal; Brown Creek, L. C. Pond; Liberty, I. L. Sheets: Anson, H. C. Dockery.

Delegates to the Baptist State Convention:—Rev. T. Harrison, S. T. Usher and R. A. Johnson.

Moved that the Asssociation instruct their delegates to the State Convention as to the amount to be promised for each Board thereof for the coming year.

Report on Foreign Missions called for and read by D. McNeal. On motion, made a special order for 2 o'clock to-morrow p. m.

The committee to whom was referred the preparation of a form for writing a "Church Letter" reported. Recommending the form as published by Edwards, Broughton & Co.

Report on State Missions called for and read by Rev. J. N. Stallings. Made a special order for 10 o'clock to-morrow morning.

On motion, adjourned until 9½ o'clock to-morrow morning. Prayer by Rev. W. T. Jordan.

THIRD DAY.—MORNING SESSION.

SATURDAY, October 18th, 1884.

Services opened by the choir singing 303rd hymn.

Prayer by Rev. J. N. Stallings.

Moved that the petitions for the Association be referred to a special committee to decide as to where the next Association shall be held.

The committee to whom was referred the petitions to examine Brethren F. A. Laton and P. G. Hartsell for ordination reported as follows:

Your committee to whom was referred the petition to examine Brethren F. A. Laton and P. G. Hartsell, beg leave to report that Brother Laton has declined ordination and that Brother Hartsell is recommended to postpone his ordination for the present.

Respectfully submitted,

W. M. BOSTICK,
BEN. HAYWOOD,
J. W. LITTLETON,
T. HARRISON,
Committee.

Moved that speeches be limited to ten minutes.

State Missions, the special order for the hour, was taken up and ably discussed by Revs. T. Harrison and W. T. Jordan.

A collection was taken up for this object, amounting to $9.95; and $39.50 was promised to be sent up by the meeting of the Convention.

The hour having arrived for the speech of Rev. J. N. Stallings, in behalf of Thomasville Female College, the claims were ably set forth by the speaker.

Report on Pastoral Support was called for and read by J. B. Covington. Pending its adoption it was ably discussed by Revs. T. Harrison, W. T. Jordan, P. H. Pernell, J. M. Bennett and Bro. D. McNeal. Report received.

The committee, to whom was referred as to where the next Association is to be held, reported as follows:

Your committee, after having duly considered the place for the next meeting of the Pee Dee Association, recommend that it go to Laurinburg, Richmond county, N. C., commencing Thursday before the third Sunday in October, 1885.

Respectfully submitted,

DAVID WRIGHT,
J. B. COVINGTON,
J. W. LITTLETON,
Committee.

On motion, was received.

The following resolution was offered:

Resolved, That we hereby authorize the Clerk, if called upon by any churches of Stanly county, belonging to the Pee Dee Association, to give said churches letters of dismission, that they may organize a Stanly Association.

On motion, was received.
Adjourned for one hour.

EVENING SESSION.

Services opened by the choir singing, "There is a fountain filled with blood," &c.

Committee on Finance reported. Report received.

A letter of correspondence from a colored Association, delegating Calvin Dockery and Elias Baldwin to sit with this Association as corresponding messengers, was received. On motion, they were welcomed to seats.

Foreign Missions, the special order for the hour, referred to. Pending its adoption, it was ably discussed by the writer, Revs. W. F. Watson, Moses Baldwin, J. N. Stallings, J. M. Bennett and T. Harrison. Report received.

Ordered, that all the money raised at Sunday's collection be appropriated to Foreign Missions.

The committee appointed to instruct the delegates to the Baptist State Convention, as to how much they should pledge for each Board thereof, reported as follows:

Your committee, after duly considering the amounts that the Pee Dee Association should pledge through their delegates to the State Convention, recommend the following amounts to the different Boards:

Foreign Missions,	$125
State Missions,	125
Ministerial Education,	120

Respectfully submitted,

J. B. COVINGTON,
S. T. USHER.

On motion, a vote of thanks was tendered the brethren and friends of this Church for the hospitable manner in which they entertained this Association.

The following resolution was offered:

Resolved, That this Association refer the question of establishing a Baptist Orphanage to the Baptist State Convention, and that it pledges itself to sustain whatever action that body may take.

On motion, was received.

Moved that the Mission work of this Association be referred to the Union Meetings to report yearly.

Moved that the Clerk superintend the printing of the Minutes, and that he be allowed ten dollars for his services.

On motion, adjourned to the next time and place of the Association.

Rev. Moses Baldwin led in prayer.

REV. W. M. BOSTICK, *Moderator.*

W. K. LITTLETON, *Clerk.*

SUNDAY MORNING

The day opened lovely, and vehicles of every variety rolled in from all directions until, about 10 o'clock, there was an unusually large concourse of people on the campus.

A Sunday School mass-meeting was held in the church before preaching, in which good speeches were made by Bro. D. McNeal, Revs. W. S. Ballard and W. F. Watson, who urged the Churches to go forward in this noble work, until there is an evergreen Sabbath School in every Church in the Pee Dee Association.

The missionary sermon was preached in the church at 11 o'clock, by Rev. J. N. Stallings, from St. John 19 : 19— "Jesus of Nazareth, the King of the Jews."

The house was filled to its utmost capacity, with some on the outside looking in through the windows.

Rev. W. H. H. Lawhon preached under the arbor at the same time to a large and orderly congregation.

Collection at the two places amounted to $13.50.

EVENING SERVICES.

There was preaching in the church by Rev. Moses Baldwin, and at the arbor by Rev. J. Bennett.

Thus ended one of the best sessions the Pee Dee Association has ever had.

APPENDIX.

REPORT ON FOREIGN MISSIONS.

Your committee gladly report an improved prospect in the foreign field.

Our own noble Yates in China, like a light on a great hill, illumines the dark empire and sends joyful tidings.

Powell, in turbulent Mexico, reports great victories for the Prince of Peace, whereof we are all glad, and should be encouraged to make greater efforts for the spread of the gospel. Nor should we forget, while God is so signally blessing His work abroad, the heroic efforts of Baldwin to carry the gospel into benighted Africa.

Let the islands of the sea and the uttermost parts of the earth—

"From Greenland's icy mountains
To Africa's golden strands."

have the good news of a risen Saviour proclaimed to them.

Respectfully submitted,

D. MCNEAL.

REPORT ON STATE MISSIONS.

The Board of our Convention have now in the field about sixty Missionaries, occupying different parts of our bounds, at a cost of about $6,000. A large number have been baptized, several new churches constituted, and good houses built. While the past is encouraging, much remains to be done, demanding increased consecration and liberality on the part of our people, so that the entire State may be fully occupied.

Respectfully submitted,

J. N. STALLINGS.

REPORT ON PASTORAL SUPPORT.

God has ordained that man shall eat his bread in the sweat of his face. The farmer is not the only man that sweats. The sweat drops of mental toil are more precious than those of physical labor. Those who preach the gospel should live of the gospel. Ministers ought not to be compelled to make their support in any other way. Pastors, if necessary, must deny self till churches are self-sustaining and trained to support them. Destitute portions of the State must be occupied either by self-denying pastors or by the liberality of the churches. A good pastor is he who is comfortably supported and thus privileged to give his whole time to his work.

J. B. COVINGTON.

REPORT ON MINISTERIAL EDUCATION.

The time has come when an educated ministry is greatly needed and demanded of our denomination in the State. It is cheering to see that this object, the greatest means of bringing before the world the truth as it is in the Bible, is advancing.

The $100,000 endowment for the noble College of our State is raised. Let us now, brethren, stand by and bountifully support our Educational Board, and we may have greater reasons to rejoice because of the rapid progress of our denomination in North Carolina.

Respectfully submitted,

J. M. BENNETT.

REPORT ON TEMPERANCE.

Intemperance is probably one of the greatest existing evils. We regret that it is fearfully on the increase. Our State has attempted to check its ravages and has failed. The world failing, it must be the work of the people of God, and His Church should not be slow to take a bold stand against this frightfully destructive evil, for it destroys both body and soul.

Resolved, That this Association will not hold in fellowship with any Church who knowingly tolerates intemperance in her members; and that all other Associations in North Carolina be requested to unite with us in this effort to put down this dreadful evil.

H. C. DOCKERY.

REPORT ON PERIODICALS.

A reading people is a progressive people; and what is thus predicated of the world is emphatically true in regard to christian progress. Reading is necessary to give knowledge. Knowledge is a prerequisite to faith, and without faith it is impossible to please God. As an important aid to christian progress your committee, therefore, earnestly recommend the general circulation of the BIBLICAL RECORDER through individual subscription or otherwise, also of the FOREIGN MISSION JOURNAL and KIND WORDS.

T. HARRISON, Com.

STATISTICAL TABLE.

CHURCHES.	When Constituted	COUNTIES.	PASTORS.	CLERKS AND POST OFFICES.	Sabbath of Preaching.	Baptized.	Rec. by Le'r	Restored.	Dis. by Le'r	Excluded.	Deaths.	White Males.	White Females.	Colored.	Total Membership.
Anderson's Grove,	.....	Stanly,	J. C. Denny,	D. A. Underwood, Albemarle,	4	7	6	..	2	2	1	....	....	..	86
Bethel,	1813	Montgomery.	J. M. Bennett,	A. L. Ballard, Mt. Gilead,	....	3	2	..	4	..	3	22	42	..	64
Blackwood's Chapel	1851	Montgomery.	J. M. Bennett,	J. A. Covington, Pekin,	....	8	..	..	9	2	1	10	25	..	35
Cartlidge's Creek,	1823	Richmond,	T. Harrison,	T. J. Bostick, Rockingham,	1	2	1	..	2	1	2	34	55	..	89
Dover,	1833	Moore,	J. L. Smith,	Eli Metan, Tyra,	3	22	..	3	3	5	1	62	123	4	189
Ebenezer,	1836	Stanly,	W. B. Harrell,	W. K. Littleton, Palestine,	2	....	..	8	34	19	1	38	65	..	103
Forks of Little River,	1760	Montgomery.	U. F. Hathcock,	J. L. McMillan, Martin's Mill,	3	6	..	1	4	..	1	25	40	..	65
Holly Mount,	1873	Montgomery.	— — Barrett,	J. W. Haywood, Onville,	....	7	..	..	1	..	2	15	33	..	48
Hamlet, not represen'd	1878	Richmond,	.....	.....	....	....	..	..	..	..	..	....	....	..	...
Kendall's,	....	Stanly,	W. W. Russell,	F. P. Smith, Bilesville,	1	8	2	..	..	..	1	29	40	..	69
Laurenburg,	1879	Richmond,	.....	W. G. Quackenbush, Laurinburg	....	12	6	..	4	..	1	....	....	..	60
Laurel Hill,	1849	Montgomery.	U. F. Hathcock,	M. M. Leach, Hunsucker's Store	1	5	2	..	1	..	..	17	38	3	58
Mt. Carmel,	1856	Montgomery.	Jas. Jordan,	J. L. Cook, Carmel,	1, 3	1	1	..	1	12	2	43	66	1	110
Mt. Gilead,	1875	Montgomery.	W. H. H. Lawhon,	S. E. Poe, Mt. Gilead,	4	1	4	..	2	5	1	29	40	..	69
Mt. Olive,	....	Stanly,	W. B. Harrell.	L. C. Pond, Big Lick,	1, 3	16	..	1	..	1	1	27	55	..	82
New Union,	1832	Montgomery.	W. H. H. Lawhon,	J. J. Dunn, Wadesville,	2	8	1	..	5	3	2	37	39	..	76
Pleasant Grove,	1883	Richmond,	T. Harrison,	J. M. Liles, Rockingham,	3	4	1	..	..	..	..	6	7	..	13
Poplin's Grove,	....	Stanly,	Wm. Morton,	T. S. Parker, Albemarle,	3	....	..	..	..	2	3	30	50	..	80
Prospect,	....	Stanly,	Wm. Morton,	G. W. Jenkins, Palestine,	2	12	..	..	6	..	1	22	39	..	61
Rockingham,	1879	Richmond,	T. Harrison,	R. A. Johnson, Rockingham,	....	....	4	..	9	..	2	....	....	..	77
Sharon,	1876	Richmond,	T. Harrison,	T. J. Green, Bostick's Mills,	4	4	1	..	2	2	2	29	71	..	100
Spring Hill,	1818	Richmond,	John Monroe,	R. Monroe, Laurel Hill,	....	....	1	..	..	..	1	18	45	..	63
Sulphur Springs,	1884	Montgomery.	W. M. Bostick,	S. T. Usher, Sulphur Springs,	....	....	..	..	..	..	..	4	6	..	10
Yadkin Springs,	1884	Stanly,	W. M. Bostick,	C. M. Palmer, Palmersville,	....	....	..	..	..	..	..	14	15	..	29
						130	32	13	89	54	29	511	855	8	1636

FINANCIAL TABLE.

CHURCHES.	PRESENT CONTRIBUTIONS. Foreign Missions.	State Miss.	Domestic Miss.	Association Miss.	Ministerial Education	S. School.	Orp'n Ass'm	Ch. Build'g Department	Bible D'pt.	Minutes.	CONTRIBUTIONS SENT UP DURING THE YEAR. Foreign Miss.	State Miss.	Dom'c Miss	Association Miss.	Education.	School.	Orphan Asylum.	Church D'pt.	Bible D'pt.	Other Objects.	Pastors' Salary.	Church Expenses.	Total.
Anderson's Grove,					2 10					1 45													3 55
Bethel,	1 75	50			5 50					1 75										4 00	100 00	229 79	343 29
Blackwood's Chapel,	1 85	50			4 00					1 00													7 35
Cartlidge's Creek,	5 00	5 00	1 00			1 25			2 00	1 50					8 00		7 00	4 35		3 00			37 10
Dover,	5 08	4 00			2 00					1 45					5 00					11 35	75 00		103 88
Ebenezer,	13 75	50			1 00					2 00											100 00		117 25
Forks of Little River	3 50				5 00					1 35											75 00		84 85
Holly Mount,	1 75				2 00					1 00													4 75
Hamlet,																							
Kendall's,	6 27	3 00								1 30													10 57
Laurinburg,	10 00									1 50		8 50			5 00						250 00	50 00	325 00
Laurel Hill,	85				4 00					1 50													6 35
Mt. Carmel,	3 10	75			5 30					2 00											65 00		76 15
Mt. Gilead,	5 50	3 67			7 50					1 45													18 12
Mt. Olive,	2 00	3 00			3 00					2 00										5 50	125 00		140 50
New Union,	1 00	1 00			1 10					1 40													4 50
Pleasant Grove,	3 00	3 00				2 25				50										1 00		144 00	153 75
Poplin's Grove,	2 00				3 00					1 00													6 00
~~Prospect~~,					2 50					1 25													3 75
Rockingham,	11 00	5 00	2 00		1 30	3 00			2 00	2 00	5 00	14 95		3 50	11 00		10 55	2 50		20 00	200 00	170 00	462 80
Saron,	12 00	8 00			2 40	1 00	.65	2 00	1 00	1 10	3 00	5 75								5 12			42 02
Spring Hill,	21 75	8 50			6 50					1 50													38 25
Sulphur Springs,	5 00				1 00					1 00													7 00
Yadkin Springs,	3 31									1 00													4 31
																							$2001 09

Besides the above report, there were about $40.00 raised for church building.

SUNDAY SCHOOL STATISTICS.

CHURCHES.	SUPERINTENDENTS AND POST OFFICES.	Number of Months.	Officers and Teachers.	Average Attendance.	Scholars.	Average Attendance.	Conversions.	Volumes in Library.	Number Kind Words.	Other Papers.	Contributions.
Anderson's Grove,	F. A. Laton, Albemarle,				82						$
Bethel,	A. L. Ballard, Mt. Gilead,		4		42	25					
Cartlidge's Creek,	T. J. Bostick, Rockingham,		3		40						7 00
Dover,	H. T. Melton, Tyra.	12	7		48	30			14		11 60
Ebenezer,	J. W. Littleton, Palestine,	6	4		40	30			20	10	
Forks of Little River,	M. McMillan, Martin's Mill,	6	5		25	20					
Holly Mount,	J. W. Haywood, Onville,	10	4			50					
Kendall's,	J. F. Morgan, Bilesville,	5			60	40					3 00
Laurinburg.	G. W. Goodwyn, Laurinburg,	12	10	7	72	55	3	100	30	35	49 14
Mt. Carmel,	Jas. Jordan, Troy,	6									
Mt. Gilead,	T. F. Haywood, Mt. Gilead,		6		40	20					5 00
Mt. Olive,	P. G. Hartsell, Big Lick,	12			50						5 50
New Union,	J. F. Crowder, Wadesville,		5								
Pleasant Grove,	J. M. Liles, Rockingham,	4	3		34						2 50
Rockingham,		12	8		325			24		234	33 68
Saron,	W. R. Covington, Capell's Mills,	6	4		46						5 00
Spring Hill,		12	4	3	43	25					
Sulphur Springs,		12	3		37						
Yadkin Springs,	C. H. Martin, Palmersville,	12	4		78	40		82	18	30	20 00

WAKE FOREST COLLEGE.

Faculty:

WM. B. ROYALL, Chairman of the Faculty and Professor of Greek.
WM. ROYALL, Professor of Modern Languages, and *pro tem.* of Moral Philosophy.
W. G. SIMMONS, Professor of Natural Science.
L. R. MILLS, Professor of Mathematics.
C. E. TAYLOR, Professor of Latin.
W. L. POTEAT, Assistant Professor of Natural Science.
E. G. BECKWITH, Tutor.

Fall Term begins Sept. 1. Spring Term begins Jan. 15.

Expenses:

Tuition Fee per Term of Five Months,	$30 00
Incidental Fee,	3 00
Contingent Deposit,	2 00
Library Fee,	2 00
Room (furnished) for each occupant,	6 00
Room (unfurnished) for each occupant,	3 00
Board, per month,	$9 00 to 10 00

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MINUTES

OF THE

Seventieth Annual Session

OF THE

Pee Dee Baptist Association,

HELD WITH THE

BAPTIST CHURCH AT LAURINBURG, RICHMOND CO., N. C.,

OCTOBER 15th 16th, and 17th, 1885.

OFFICERS:

ELDER W. M. BOSTICK ..... MODERATOR.
W. K. LITTLETON ..... CLERK.
ELDER T. HARRISON ..... READING CLERK.

RALEIGH:
EDWARDS, BROUGHTON & Co, POWER PRINTERS AND BINDERS.
1885.

LIST OF ORDAINED MINISTERS

IN THE

PEE DEE BAPTIST ASSOCIATION.

JOHN MONROE	Laurel Hill,	N. C.
W. M. BOSTICK	Palmersville,	"
J. W. LITTLETON	Palestine,	"
A. G. CALLAWAY	Albemarle,	"
W. W. RUSSELL	Albemarle,	"
JAMES JORDAN	Troy,	"
DAVID WRIGHT	Troy,	"
T. HARRISON	Rockingham,	"
J. M. BENNETT	Mt. Gilead,	"

STANDING RESOLUTION.

Resolved, That this Association will henceforward and through all time, pay into the treasury of the State Board of Education at least $120.00 yearly, for Ministerial Education.

(Adopted at the session of 1883).

Proceedings.

Baptist Church at Laurinburg,
Richmond Co., N. C., Oct. 15th, 1885.

The Pee Dee Baptist Association met in its seventieth annual session with the church at this place.

The introductory sermon was preached by Elder Rufus Ford from Luke xii: 15.

After the sermon the Association took a recess of an hour and a half.

Afternoon Session.

Elder W. M. Bostick, the Moderator, called the Association to order, Elder T. Harrison leading in prayer.

The roll of churches was called and the delegates enrolled as follows:

Anderson's Grove—F. A. Laton, *J. M. Pickler and H. M. Marks.
Bethel—*J. M. Bennett, *E. T. R. Livingston and M. M. Jones.
Blackwood's Chapel—J. A. Covington, *Wm. Robbins and *George Robbins.
Cartledge's Creek—Jas. Haywood, T. J. Bostick and *M. J. Trower.
Dover—Eli Melton, *A. G. Lassiter and *W. P. Harper.
Ebenezer—*W. A. Calloway, *G. T. Pickler and *W. K. Littleton.
Forks of Little River—Elder Jas. Jordan, J. T. Allen and J. L. McMillan.
Holly Mount—
Hamlet—
Hamer Creek—A. W. Morgan, Jno Bridge and *A. D. Ballard.
Kendall's—W. A. Russell, *A. S. Miller and *Job Calloway.
Laurinburg—J. H. McDougald, John King and W. G. Quakenbush.
Laurel Hill—*Thos. Deaton, *John Deaton and J. B. Wright.
Mt. Carmel—W. D. Smith, Haywood Morris and Calvin Smith.
Mt. Gilead—W. T. Greene, D. H. Cook and *T. S. Williams.
Mt. Olive—Represented by letter.
New Union—Martin Thompson and D. B. Blake.
Pleasant Grove——J. M. Liles and J. C. Mask.
Poplin's Grove—
Rockingham—J. B. Covington, H. C. Dockery and R. A. Johnson.
Saron—*J. A. Nicholson, W. F. Roper and W. F. McRae.
Spring Hill—R. Monroe, Sr., T. M. Watson and D. McNeil.
Sulphur Springs—S. T. Usher and *Jas. Livingston.
Troy—F. W. Warner, A. B. Moore and Elder T. Harrison.
Yadkin Springs—Elder W. M. Bostick, *G. B. Bright, and J. A. Coggin.

*Absent.

Kendalls and Bethel petition for Association next year.

Letters all being read, the Association went into permanent organization by re-electing former Moderator and Clerk.

The Moderator then appointed a committee consisting of Bro. S. T. Usher, Elders T. Harrison and J. W. Wildman on Petitions.

Upon invitation to new churches asking admission into our body, Troy church, Montgomery county, N. C., made application, and was referred to the above committee.

Invitation extended visiting brethren of sister Associations accepted by Elders Rufus Ford, of Pee Dee, S. C.; R. T. Bryan, representing the Foreign Mission Board; A. D. Cohen, of Tar River, representing the Recorder; J. T. Lynch, of Robeson, and brethren D. T. Redfearn, of Anson, and Oscar Haywood, of Central.

Invitation to corresponding messengers of sister Associations accepted by Elders P. H. Pernell, of Anson, and W. T. Jordan, of Robeson.

Bro. Calvin Dockery, of Pee Dee (colored) Association, was also welcomed to a seat.

The following committees were then appointed:

Order of Business—Elder T. Harrison, brethren W. G. Quakenbush and D. McNeil.

On Religious Exercises—The pastor and deacons of Laurinburg church.

On Finance—R. A. Johnson, F. M. Warner and John F. McMillan.

Committee on Petitions reported, recommending the reception of Troy church into this body.

Report adopted and delegates' names enrolled.

Committee on Order of Business reported, recommending the same order as last year except the time of meeting, to-wit:

Meet at 9 a. m., adjourn at 11 : 45 a. m. Meet at 2 p. m., adjourn at 4 : 30 p. m. Meet at 7 p. m., adjourn at will.

On motion, the report was adopted.

Report on Ministerial Education was called for and read by D. McNeil.

Moved that it be made special order for 2 o'clock p. m. to-morrow.

Report on State Missions, read by W. K. Littleton, made special order for to-morrow 3 o'clock p. m.

Report on Home Missions was read by Elder J. W. Wildman.

On motion, made special order for Saturday 10 o'clock a. m.

Report on Temperance read by S. T. Usher.

Made special order for 10 o'clock to-morrow morning.

Report on Ministerial Support was read by R. A. Johnson.

On motion, made special order for 11 o'clock Saturday morning.

A resolution was offered, so changing the constitution as to make all ministers of the gospel, actively engaged in the Master's service in this Association, entitled to seats in this body by virtue of their office.

On motion, a committee consisting of Elders J. W. Wildman, Jas. Jordan and Bro. J. B. Covington was appointed on Digest of Letters.

Moved that a committee of three be appointed to instruct her delegates to the Convention as to how much they shall promise to be raised by this Association for the different Boards of the Convention,

Committee on Religious Exercises reports that Elder A. D. Cohen will preach in the church to-night.

On motion, adjourned till to-morrow morning 9 o'clock, Elder W. T. Jordan leading in prayer.

SECOND DAY—MORNING SESSION.

FRIDAY, October 16th, 1885.

The Association convened according to adjournment, and spent half an hour in devotional exercises, conducted by the Moderator.

The roll of churches was called and a majority were found present.

The proceedings of the previous day were read and approved.

Church letters not present on yesterday were then called for, read and the names of the delegates enrolled.

An invitation was extended visiting brethren. Accepted by Prof. M. M. Hargrove, of Flat River, representing Oxford Female Seminary, E. P. Ellington, of Central, in the interest of *Wake Forest Student*, John E. Ray, of the State Mission Board, and C. L. Smith, representing the RECORDER.

Elders D. B. Culbreth, of the M. E. church, and J. H. Coble, of the Presbyterian, were welcomed to seats.

Report on Temperance, the special order for this hour, was read, as follows:

REPORT ON TEMPERANCE.

There are many who seem to regard the evils of the liquor traffic as a supernatural kind, and they talk of them as the work of the "demon of intemperance." But the truth is, these evils are entirely the work of human heads, hands and hearts. All the fiends in the lost world could not make a drunkard if it were not for the work of men. It is with flesh and blood that we have to contend. The great question for the church is, how can we destroy the power of the tempter? In reply we would say, "vote as we pray." So long as there is a Satan in the world there will be sinners.

The time will not come for the promised millenium to open upon the world, until that day foretold in the Scriptures, when an angel will descend from heaven with a great chain in his hand, and will lay hold upon the arch tempter, Satan, and bind and imprison him. Then there will be no more sinners in this world of ours.

And when the angel of public opinion descends upon the drunkard-maker and treats him in the same way, we will have no more drunkards in the land.

Then as this great curse must be removed from our land by the efforts of God's people, let us be more zealous, let us work, watch, pray.

Respectfully submitted, S. T. USHER.

After remarks by Elders R. T. Bryan, J. T. Lynch and others, it was adopted.

Moved that the report on State Missions be changed from 3 o'clock P. M., to the present hour 11 A. M.

The report was again read, as follows:

REPORT ON STATE MISSIONS.

Year by year we have seen the State mission work in North Carolina widening and extending until we now have 70 regular missionaries, occupying different parts of our bounds, at a cost of about $7,000, besides over 20 students who do excellent work in meetings during their vacations. As the result, under God, of the small contributions yearly sent up by the Baptists all over the State, we hear of thousands turning to Jesus, and new houses constantly being built. What a reward for our gifts! The funds entrusted to the Board are wisely administered, and yet more should be committed to them to be used for the Lord The State Mission Board asks this Association for $125.00 for this object. May we raise the amount cheerfully.

W. K. LITTLETON,
Committee.

Pending the motion to adopt, the report was ably and effectively discussed by Bro. John E. Ray. A collection for this object amounted to $31.66.

Report adopted.

Adjourned until 2 o'clock, P. M.

AFTERNOON SESSION.

The Association was called to order by the Moderator.

Report on Foreign Missions read by R. Monroe, Sr., as follows:

REPORT ON FOREIGN MISSIONS.

In attempting to write on the subject assigned your committee, a few facts will be presented for your candid, earnest and prayerful consideration. In the first place, our Foreign Mission Board have recently appointed brethren Herring and Bryan missionaries to China. These brethren expected to leave North Carolina the 29th of September for their chosen field of labor, but their purpose was not carried out, owing to *facts* set forth in an article of Dr. Tupper, published in the RECORDER of September 9th. He says:

"I have received several letters requesting that brethren Herring and Bryan, our missionaries elect to China, remain in this country until after the meeting of your Convention in November. If that is the wish of these young brethren, as well as the wish of other brethren of your State who may judge well as to the good effect of these missionaries being at the Convention, I presume there will be no difficulty in the way of their staying until that time.

"But it behooves me to say that without any reference to this wish, these brethren cannot go in October, or even in November, unless the churches come up more freely to the aid of the Board.

"Since the Convention in Augusta, the expenses of the Board have exceeded its income by over $14,000. This is a serious matter. The churches should put it seriously to heart. And our first appeal is to North Carolina, interested practically in the matter. Unless relief comes, these young brethren cannot be sent to China. North Carolina should raise at once $2,500 for these missionaries." Respectfully submitted, R. MONROE.

On motion, made special order for to-night.

The Moderator then appointed Elder A. D. Cohen to prepare a report on Periodicals.

Report on Ministerial Education, the special order for the hour, was again read, as follows:

MINISTERIAL SUPPORT.

The ministry—men called of God to preach the gospel—is one of His chosen means for regenerating the world, and of turning men from darkness to light, from death to life. God commands these to "go into all the world, and preach the gospel to every creature," and to "teach all nations." Paul, the great Apostle, tells Timothy to "preach the word." Thus the great commission is manifest, and these Heralds are to live by the gospel. They are, beginning at Jerusalem, to go into all the world preaching and teaching. These are God's messengers, commissioned by Him for the greatest work ever committed to men. What then? The messengers and embassadors of kings, presidents and potentates of earth are well and sumptuously sustained. How is it, and shall it be with the heralds of our Great God and King? They must live by the gospel, proclaiming everywhere, through the highways and by-ways of home, and must go to the earth's remotest bounds, far from home and kindred, to preach and teach the "way and the life."

The dear Jesus gave his own life freely for the flock, and rose again a conquerer of death and hell, and is now promoted a Prince and Saviour at the right hand of the Majesty on high, to give repentance and the remission of sins. How shall we serve Him and treat His messengers? Shall we hold up their hands in this great day of battle? Shall we gladly and willingly give of our means to aid and send them to the ends of the earth, and to the islands of the sea, in His all conquering name? The heathen perish—there are vast regions of destitution at home—the fields are whitening to the harvest—still the cry is, "Come over and help us." Shall we send? Shall we support them in their great work at home and abroad, and how?

Respectfully submitted, D. McNEIL.

After remarks by Elders T. Harrison, Rufus Ford, P. H. Pernell and others, the report was adopted.

Elder A. D. Cohen read the report on Periodicals:

REPORT ON PERIODICALS.

As an Association we would reiterate what we have often expressed, that we can feel but little interest in any subject of which we *know* but little.

Missions, both at home and in foreign lands, ministerial education, Sabbath school work, &c., are subjects of vital importance to the building up of Christ's kingdom on earth.

To know what we ought about these things we must be in possession of the sources of information.

If our churches were informed more *fully* in regard to these subjects they would contribute *more liberally* to them, and enjoy more the religion they profess.

We, therefore, most heartily recommend the more general circulation of the BIBLICAL RECORDER. It ought to be in *every Baptist family* in the State.

We also recommend *The Foreign Mission Journal* for original Foreign Missionary news, and *Kind Words* for our Sunday schools.

A. D. COHEN,
Committee.

Pending the motion to adopt, remarks were made by brethren C. L. Smith, D. McNeil and Elders R. T. Bryan and A. D. Cohen.

Report adopted.

Moved that the funds in the hands of the Financial Committee be placed in the custody of Bro. John E. Ray.

Adjourned till 7 o'clock to-night, Elder T. Harrison leading in prayer.

NIGHT SESSION.

Services opened by the choir singing, and prayer by Elder A. D. Cohen.

The hour for special order having arrived the claims of the Foreign Mission Board were ably presented by Elder R. T. Bryan.

After a collection for this object, which amounted to $20.03, the report was adopted.

On motion, adjourned till to-morrow morning 9 o'clock.

THIRD DAY—MORNING SESSION.

SATURDAY, October 17th, 1885.

Services opened this morning by choir singing No. 996, "There is a land of pure delight," &c., and prayer by Bro. Oscar Haywood.

The Moderator called the Association to order.

An invitation was again extended to churches wishing to unite with this body.

Hamer Creek Baptist church, Montgomery county, N. C., presented a certificate of dismission from Brown Creek Baptist Association, asking admission into this body. Referred to the Committee on Petitions.

Report of Finance Comittee read by the Clerk, as follows:

REPORT OF FINANCE COMMITTEE.

Your Finance Committee beg leave to report that after a careful examination of the Church Letters, as explained by the delgates, they find that from the 18th October, 1884, to the 18th October, 1885, the twenty-five churches of this Association paid for

Pastor's Salary	$2,415 00
Church Expenses	3,151 88
Ministerial Education	47 95
State Missions	125 82
Associational Missions	10 05
Foreign Missions	152 80
Sunday School Board	1 50
Home Missions	27 06
Other Objects	52 14
Minute Fund	27 94
Amounting in the aggregate to	$6,012 64

As appears from the itemized account. See Financial Table, page 16.

Your committee recommends

1st. That our Clerk send to each church of this Association, with the minutes, a copy of the Church Letter as prepared by Messrs. Edwards, Broughton & Co., paying for the same from our minute fund, and

2d. That the churches send *at once* to its destination the money collected for the several objects from time to time, giving a stated account of the same in the letter to the Association, making it necessary for their delegates to bring only the minute fund.

Respectfully submitted,

R. A. JOHNSON,
F. M. WARNER,
JNO. F. McMILLAN,
Committee.

On motion, the report was adopted.

Committee on Petitions reported, recommending the reception of Hamer Creek church into this body, and the report was adopted.

An invitation was again extended visiting brethren, and accepted by Elder H. W. Battle, of Anson Association.

The Moderator announced the following committees for next Association:

Ministerial Education—W. G. Quakenbush.
State Missions—Elder T. Harrison.

Foreign Missions—Elder J. M. Bennett.
Periodicals—M. C. Martin.
Home Missions—R. A. Johnson.
Temperance—Elder Jas. Jordan.
Pastoral Support—D. McNeil.
Corresponding Messengers to Sister Associations—Any brother in good standing who may be present in the meeting of any session.
Delegates to the Baptist State Convention—Elders T. Harrison, Jas. Jordan, J. W. Wildman and bro. W. B. Owen.
To preach the Introductory Sermon at next Association—Elder T. Harrison.

Moved that the committee to instruct the delegates to the Convention as to how much they shall pledge for this Association shall also apportion to each church the amount that she will be expected to raise for the different Boards of the Convention.

Moved that Elder Ferguson, of the Presbyterian church, be welcomed to a seat.

Committee on Petitions recommend that the next Association be held with Kendall's church, Stanly county, N. C.

On motion, the report was adopted.

The hour for the special order having arrived, the report on Home Missions was read, as follows:

REPORT ON HOME MISSIONS.

The Home Mission Board of the Southern Baptist Convention aims to preach the Gospel in destitute portions of the South and to the Indians of the West, to furnish instruction to the colored ministry and to assist needy churches in building houses of worship.

This Board has been greatly blessed in its work since its location in Atlanta. Last year it employed 185 missionaries, who supplied 426 churches and stations, baptized 2,931 persons and received 1,733 by letter and constituted 53 churches.

These missionaries were distributed in States as follows: in Arkansas 21, in Florida 34, in the Indian Territory 21, in Louisiana 6, in Texas 81, in Western North Carolina 12, and in other States 10.

In doing this work $67,247.82 were collected and expended. During this year it is proposed to raise $100,000 in order that with this amount at its disposal the Board may be able to put two hundred and fifty men in the field, furnish instruction to the colored ministry in every State in the South, and induce the building of a hundred houses of worship in places where they are needed. There are a thousand white Baptist churches in the South which have no houses of worship. There are a thousand other places where we ought to have both churches and houses of worship. Twenty-five county towns in Arkansas are without either Baptist churches, or houses of worship. These facts are stated by Dr. Tichenor, the Corresponding Secretary of the Board. He adds as showing the amount of destitution that fifty missionaries are needed in Arkansas; that outside of New Orleans there are twenty-eight parishes or counties where there is not a Baptist preacher or a Baptist house of worship. The five thousand dollars expended in Florida does not half supply the needs of the field. West Florida alone requires to supply her wants more than all the State now receives. Thus the mountain region of Georgia, Tennessee, Kentucky, Virginia and Western North Carolina is a vast field for missionary labor.

In view of the work which the Board is doing and proposes to do, we recommend that our Association at this session take steps to enlist the interest and co-operation of all our churches in the work of Home Missions.

Respectfully submitted. COMMITTEE.

Pending the motion to adopt, the report was effectively discussed by Elder J. Wildman.

Report adopted.

Report on Ministerial Support, the special order for this hour, was again read as follows:

REPORT ON MINISTERIAL SUPPORT.

The office of the Christian minister was created by God himself, and it is the bounden duty of the membership of the Church to sustain and defend this sacred office to the full extent of their resources and power. God calls every true minister, prescribes his work, and gives his commission; and woe to him who refuses to obey this call. The churches recognize His voice and obey it by placing those whom He has selected as watchmen upon the walls of Zion.

It is the province of the minister to feed the flock of Christ committed to his charge, to preach the glorious gospel to the children of men, to see that the church is kept free from heresy and sin, and to administer baptism and the Lord's supper.

That it is the duty of the church to support the ministry is clearly set forth in the word of God. St. Paul says: "Even so hath the Lord ordained that they, which preach the gospel, should live of the gospel."

Again, "Let him that is taught in the word communicate unto him that teacheth in all good things." The same high authority, speaking in behalf of the ministry, asks of the membership of the church, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "The laborer is worthy of his reward" embodies a truth announced in the early ages of the Aronic priesthood, was approved by Jesus Christ the son of God, and by Him declared to be of binding force on the membership of the Christian church for all time. Another proof that the Great Head of the church intended that those sent to preach should be sustained and supported by the church is the fact that He commanded them to go without "Gold or silver, or brass in their purses; not taking script, neither two coats, nor shoes, nor staves." They were and are to look for all needful supplies entirely to those to whom they speak the word of life. They are to be regarded as servants of God, sent out by Him to do this grand and glorious work, and the church should receive him as such.

It is a privilege as well as a duty for every one to contribute, as God has prospered him, for the support of the servants of Christ. He has said, "Inasmuch as ye have done it unto the least one of these ye have done it unto me."

Preachers should be left free to "Give themselves entirely to prayer and to the ministry of the word."

The officials and private members of the church should relieve them from the embarrassment of having to participate in the work of collecting money for their support. Being liberally, promptly and cheerfully paid for their labor of love, they would have freedom in proclaiming the unsearchable riches of Christ.

Respectfully submitted, R. A. JOHNSON.

After an interesting speech by Elder J. T. Lynch, the report was adopted.

Notice was given that a resolution would be offered at our next Association to discontinue the printing of the minutes in the form in which they are now printed, &c.

Moved that the clerk have the Constitution and Rules of Decorum printed in the minutes.

Committee to apportion amount to churches reported as follows:

CHURCHES.	State Missions.	Foreign Missions.	Education.	FOREIGN MISSIONS. Sunday Schools.	FOREIGN MISSIONS. Ladies Mission Soc'ties.
Anderson's Grove,	$ 6 00	$ 5 00	$ 5 00	$ 4 00	$ 12 00
Bethel,	5 00	6 00	4 00	2 00	----
Blackwood's Chapel,	3 00	5 00	3 00	----	----
Cartledge's Creek,	10 00	8 00	8 00	2 00	----
Dover,	6 00	12 00	5 00	2 50	----
Ebenezer,	6 00	5 00	5 00	----	----
Forks of Little River,	4 00	7 50	3 00	1 00	----
Holly Mount,	3 00	4 00	2 00	3 00	----
Hamlet,	1 00	2 00	1 00	----	----
Kendall's,	4 00	7 00	4 00	3 50	----
Laurinburg,	10 00	13 00	10 00	5 00	----
Laurel Hill,	5 00	5 00	4 00	----	----
Mt. Carmel,	4 00	8 00	4 00	3 00	----
Mt. Gilead,	8 00	15 00	8 00	----	----
Mt. Olive,	4 00	10 00	4 00	3 00	----
New Union,	6 00	7 00	5 00	2 00	----
Pleasant Grove,	2 00	4 00	2 00	----	----
Poplin's Grove,	4 00	5 00	3 00	----	----
Rockingham,	10 00	15 00	11 00	7 00	----
Saron,	8 00	12 00	9 00	1 00	----
Spring Hill,	10 00	15 00	9 00	3 00	----
Sulphur Springs,	2 00	5 00	2 00	1 00	----
Yadkin Springs,	3 00	5 00	2 00	1 50	----
Troy,	4 00	5 00	3 00	1 00	----
Hamer Creek,	5 00	6 00	4 00	2 00	----
Total,	$ 133 00	$ 191 50	$ 120 00	$ 47 50	$ 12 00

Your committee recommend the following amounts:

State Missions,	$125 00
Foreign Missions,	250 00
Education,	120 00

And the apportionment thereof as above given.

Respectfully submitted,

J. B. COVINGTON,
JAMES JORDAN,
J. M. LILES,
Committee.

On motion, adjourned till 2 o'clock P. M.

AFTERNOON SESSION.

Services opened by Elder H. W. Battle leading in prayer.
The Moderator called the Association to order.
The minutes of the morning read and approved.
Committee on "Digest of Letters" continued.
The following was adopted:

Resolved, That this Association *heartily* sympathizes with the effort to establish among us, upon a firm basis, an institution for the proper education, care, and moral training of the orphans of the State. And in order to accomplish this desirable object, we recommend regular contributions for this purpose, and hope the pastors of the churches will present this subject faithfully to their respective charges.

The resolution provoked considerable discussion, and a collection was taken for it which amounted to $6.00.

The claims of Pleasant Grove church were presented to the Association and $12.50 raised by public collection.

The following was tendered and adopted by a rising vote:

Resolved, That the thanks of this Association are hereby returned to the Laurinburg church and community for the generous hospitality and Christian welcome with which they have greeted and entertained us.

Moved that the clerk superintend the printing of the minutes, and have $10.00 for his services.

Committee on Religious Exercises announce that Elder W. M. Bostick will preach in the Baptist church to-night.

The business of the session being completed, the Association adjourned to meet with the church at Kendall's in Stanly county, on Thursday before the third Sabbath in October, 1886. Elder A. D. Cohen lead in prayer.

ELDER W. M. BOSTICK, *Moderator*.

W. K. LITTLETON, *Clerk*.

SUNDAY SERVICES.

SUNDAY, October 18th, 1885.

Preaching in the Baptist church, at 11 A. M., by Elder J. T. Lynch; in the Presbyterian, at the same hour, by Elder H. W. Battle, and in the Methodist by Elder T. Harrison.

SUNDAY NIGHT.

Preaching in the Baptist church by Elder H. W. Battle, and in the Presbyterian church by Elder A. D. Cohen.

CONSTITUTION

OF THE

PEE DEE BAPTIST ASSOCIATION,

Adopted the 14th day of October, A. D. 1840.

ARTICLE 1. This Union of Churches shall be known by the name of THE PEE DEE BAPTIST ASSOCIATION.

ART. 2. It shall be composed of delegates from the following churches, viz: Forks of Little River, Spring Hill, Cartledge's Creek, Bethel, Saron, New Union, Dover, Kendall's, Ebenezer, and others.

ART. 3. The churches shall be represented by any number of delegates, not exceeding three from each church. These should be furnished with a short letter from the church, mentioning the names of the delegates, and the state of the church, and signed by the clerk, or deacons, or some leading member.

ART. 4. The delegates, when convened, shall organize themselves into a deliberative body, by appointing a Moderator and Clerk, both of whom shall be appointed annually by ballot.

ART. 5. Newly constituted churches, or churches dismissed from other Associations of the same faith and order, may be admitted into this Association on petition by messengers.

ART. 6. In the election of officers, the person receiving the largest number of votes shall be declared duly elected. The Moderator and Clerk shall perform the duties ordinarily devolving upon these officers in well regulated deliberative bodies.

The Clerk shall preserve a regular file of the minutes of the Association, and have it present at its annual meetings, from year to year; and upon a change of officers, the late Clerk shall transfer the file to his successor. The Clerk shall also act as Treasurer of the Association, and shall receive for his services, annually, a sum not exceeding ten, nor less than five dollars, out of the funds of this body; which sum shall be fixed on by the Association.

ART. 7. The Association shall not interfere with the rights of the churches of which it is composed. It shall regard them as independent bodies in all matters of internal government, and shall act principally as an advisory council, assuming no authority except what is expressly granted by the churches, or plainly implied by the nature of this compact. It nevertheless claims authority over its own members, and the right to disown any church which may violate the principles of this compact, or refuse to receive the advice or counsel of this body, by becoming heterodox in faith or disorderly in practice. It should, therefore, regard all the churches with a vigilant eye for good. Its principal object shall be to promote the glory of God by extending His kingdom on earth through preaching the Gospel and encouraging other means subordinate to the same; to cultivate union and fellowship with all the churches, and especially those united by this compact.

ART. 8. The Association shall have annual meetings, subject to such changes as convenience may, from time to time, dictate.

ART. 9. It shall have Rules, by which decorum shall be preserved during the time it shall be convened as a deliberative body.

ART. 10. This Constitution may undergo alterations and amendments, provided the amendments shall be proposed at an annual meeting, and not acted on until the next annual meeting thereafter; and shall then be concurred in by two-thirds of the delegates who may be present.

RULES OF DECORUM.

Adopted the 14th of October, 1840.

RULE 1. The Moderator shall fill the chair, and keep good order in the Association. He shall open and close the same by singing and prayer, or call on some other person to perform that service.

2. He shall invite Corresponding Messengers and ministerial helps to seats in the Association.

3. There shall be four Standing Committees appointed at the commencement of each annual meeting of the Association, viz:

A Committee of Arrangement.

A Committee of Finance.

A Committee on the Associational Letters.

A Committee on Sabbath Schools and Temperance Societies.

4. The Moderator shall appoint all committees, with the sanction of the Association. He shall state and put questions. He may state a question sitting, but shall rise to put it to a vote. He shall decide between conflicting claims. He shall not speak in debate, except on important matters; and not then, until others shall have had a fair opportunity of expressing their views, and then appoint some person to fill the chair. He may require motions to be presented in writing whenever he may deem it necessary. He shall not vote in any case, unless there shall be a tie; or when his vote, if given in the minority, will make it a tie, and then the question shall be lost.

5. One person only shall speak at a time, who shall rise and address the Moderator, and confine himself to the subject in debate, and avoid personal reflections.

6. A person, while speaking, shall not be interrupted, unless called to order by the Moderator, or some member present. A motion, however, to postpone indefinitely, or to adjourn, will always be in order.

7. No person shall speak more than twice on the same subject, (unless permitted to explain a matter of fact,) without obtaining the consent of the Association.

8. Any member may appeal from the decision of the Chair upon a question of order, and it shall then be decided by the Association.

9. No person shall abruptly absent himself from the Association.

10. Any member who shall willingly and knowingly break any of these Rules, may be reproved as the Association may think proper.

11. The Constitution and Rules of Decorum shall be read at the opening of each meeting, unless ordered otherwise.

FINANCIAL TABLE.

CHURCHES.	Pastor's Salary.	Church Expenses.	Ministerial Education.	State Missions.	Associat'l Missions.	Foreign Missions.	Sunday S. Board.	Home Missions.	Other Objects.	Minute Fund.	Totals.
Anderson's Grove	$ 50 00	$	$	$	$	$ 6 31	$	$	$	$ 1 10	$ 57 41
Bethel	110 00	13 00		3 00		5 00				1 50	132 50
Blackwood's Chapel	75 00		4 00	1 00		4 85				1 00	85 85
Cartledge's Creek	100 00	8 95		9 60		5 20				1 50	125 25
Dover	100 00			3 01		4 59		3 85	2 14	1 45	115 04
Ebenezer	100 00			5 00		6 25				1 75	113 00
Forks of Little River	50 00	75 00		2 00		6 85				1 25	135 10
Holly Mount											
Hamer Creek	75 00	5 00			2 05					1 00	83 05
Hamlet											
Kendall's	20 00	159 28		3 00		6 79				1 69	190 76
Laurinburg	450 00	342 15	5 00	15 50	5 00	13 00		16 55		1 50	848 30
Laurel Hill	125 00	30 00	9 00	9 25		10 00			15 00	1 50	199 75
Mt. Carmel	75 00	9 00	3 20	1 05		1 51				1 40	91 16
Mt. Gilead	125 00	27 75	4 25	3 75		14 00				1 60	176 35
Mt. Olive											
New Union	100 00	140 00				1 00				1 20	242 20
Pleasant Grove		206 75	2 00	3 25		2 00		2 06		50	216 56
Poplin's Grove											
Rockingham	300 00	135 00	5 00	15 00	1 00	6 68		5 00		1 50	469 18
Saron	150 00		8 00	8 00	2 00	8 00	1 50			1 50	179 00
Spring Hill	150 00	100 00	3 50	6 00		20 50			15 00	1 00	296 00
Sulphur Springs	100 00	400 00	2 00	5 00		2 00				1 00	510 00
Troy	60 00	400 00	2 00	1 25		3 24			20 00	1 50	487 99
Yadkin Springs	100 00	1,100 00				5 00				1 50	1,206 50
Public Collections				31 66		20 03					51 69
Total	2,415 00	3,151 88	$ 47 95	$ 125 82	$ 10 05	$ 152 80	$ 1 50	$ 27 06	$ 52 14	$ 27 94	6,012 64

STATISTICAL TABLE.

CHURCHES.	When Constituted.	COUNTIES.	PASTORS.	CLERKS AND THEIR P. O.	Sabbath of Preaching.	Baptized.	Received by Letter.	Restored.	Dis. by Lett'r.	Excluded.	Deaths.	Males.	Females.	Total Membership.
Anderson's Grove	----	Stanly	J. C. Denny	D. A. Underwood, Albemarle	4	13	2	1	1	2	--	29	52	81
Bethel	1813	Montgomery	J. M. Bennett	A. L. Ballard, Mt. Gilead	---	3	2	--	4	--	--	22	40	62
Blackwood's Chapel	1851	Montgomery	J. M. Bennett	J. A. Covington, Pekin	1	--	1	--	--	--	1	11	23	34
Cartledge's Creek	1823	Richmond	W. H. H. Lawhon	T. J. Bostick, Rockingham	3	10	1	--	1	--	1	34	65	99
Dover	1833	Moore	J. L. Smith	Eli Milton, Tyra	3	11	7	1	5	3	4	67	123	190
Ebenezer	1836	Stanly	Jas. Jordan	W. K. Littleton, Palmerville	3	--	7	--	2	1	2	38	67	105
Forks of Little River	1760	Montgomery	Jas. Jordan	J. L. McMillan, Martin's Mills	1	5	5	2	4	1	--	30	40	70
Hamer Creek	----	Montgomery	J. M. Bennett	S. D. Ballard, Erie Mills	3	5	----	--	--	--	--	12	23	35
Hamlet	1878	Richmond	---	---	---	--	----	--	--	--	--	---	----	----
Holly Mount	1873	Montgomery	---	---	---	--	----	--	--	--	--	---	----	----
Kendall's	----	Stanly	W. W. Russell	F. P. Smith, Bilesville	1	--	6	1	--	1	1	30	35	65
Laurinburg	1879	Richmond	J. W. Wildman	W. G. Quakenbush, Laurinburg	1, 2	4	6	--	1	1	--	24	41	65
Laurel Hill	1849	Montgomery	T. Harrison	M. M. Leach, Hunsucker Store	3	15	1	--	9	--	--	21	40	61
Mt. Carmel	1856	Montgomery	J. M. Bennett	Haywood Morris, Carmel	2	16	6	1	8	4	1	48	72	120
Mt. Gilead	1875	Montgomery	W. M. Bostick	S. E. Poe, Erie Mills	4	1	4	--	3	1	--	26	44	70
Mt. Olive	----	Stanly	---	W. P. McLester, Big Lick	3	--	1	1	21	2	--	22	37	59
New Union	1832	Montgomery	W. H. H. Lawhon	J. J. Dunn, Wadeville	2	--	2	--	5	--	1	32	29	61
Pleasant Grove	1883	Richmond	J. W. Wildman	J. M. Liles, Rockingham	4	--	1	--	--	--	--	7	7	14
Poplin's Grove	----	Stanly	---	---	---	--	----	--	--	--	--	---	----	----
Rockingham	1879	Richmond	J. W. Wildman	R. A. Johnson, Rockingham	2, 4	1	1	--	2	--	--	19	55	74
Saron	1876	Richmond	T. Harrison	T. J. Greene, Bostick's Mills	1	--	----	--	1	--	--	32	71	103
Spring Hill	1818	Richmond	Rufus Ford	R. Monroe, Laurel Hill	3	11	----	--	2	--	2	19	52	71
Sulphur Springs	1884	Montgomery	T. Harrison	S. T. Usher, Sulphur Springs	3	7	1	--	--	--	--	5	13	18
Troy	1885	Montgomery	T. Harrison	W. C. Douglass, Troy	----	9	26	--	--	--	--	17	18	35
Yadkin Springs	1884	Stanly	W. M. Bostick	C. M. Palmer, Palmerville	1	1	4	--	--	--	--	17	17	34

SUNDAY SCHOOL STATISTICS.

CHURCHES.	SUPERINTENDENTS AND POST-OFFICES.	No. of Scholars.	Officers and Teachers.	Total.	Average Attendance.	No. Volumes in Library.	No. Kind Words Taken.	No. Baptist Teacher.	Other Papers,	No. Months Kept Open.	Conversions.	Contributions.
Anderson's Grove	F. A. Laton, Albemarle	85	10	95						6		$
Bethel	A. L. Ballard, Mt. Gilead	45	6	51	35							
Cartledge's Creek	W. C. Hicks, Rockingham	50	8	58	30	5				8		5 00
Dover	C. E. Harper, Hunsucker Store											
Ebenezer	J. W. Littleton, Palestine	40	5	45	30					6		
Forks of Little River	Jas. Jordan, Troy	30	5	35	20					6		
Hamer Creek	A. W. Morgan, Erie Mills	20	5	25	15				6			
Kendall's	W. A. Russell, Bilesville	70	10	80	40					3		
Laurinburg	G. W. Goodwyn, Laurinburg	72	10	82	68	120	40		45	12	4	50 76
Laurel Hill	A. B. Leach, Troy	27	5	32	20		20			5		
Mt. Carmel	Haywood Morris, Carmel	51	11	62	45							
Mt. Gilead	J. L. Kearns, Mt. Gilead	40	5	45	20					9		4 52
Mt. Olive	P. G. Hartsell, Big Lick	30	3	33	20	40						3 00
New Union	J. F. Crowder, Wadeville	45	6	51	41				39	6		2 00
Rockingham	R. A. Johnson, Rockingham	319	12	331	115	24		1	275	12		43 93
Saron	H. F. Walker, Bostick's Mills	22	6	28	18		17			6		1 00
Spring Hill	L. Johnson, ——	40	4	44								18 00
Sulphur Springs	S. T. Usher, Sulphur Springs	41	3	44	20			1		12		
Yadkin Springs	C. H. Martin, Palmerville	92	5	97	75	82				12		

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WM. B. ROYALL, A. M., Professor of Greek.
L. R. MILLS, A. M., Professor of Mathematics.
WM. ROYALL, A. M., D. D., Professor of Modern Languages, and *pro tem.* of Moral Philosophy.
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MINUTES

OF THE

SEVENTY-FIRST ANNUAL SESSION

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

KENDALLS, STANLEY COUNTY, N. C,

October 14th, 15th and 16th, 1886.

OFFICERS:

ELDER W. M. BOSTICK, ... Moderator.
W. K. LITTLETON, ... Clerk.
W. C. DOUGLASS, ... Reading Clerk.

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1886.

LIST OF ORDAINED MINISTERS

IN THE

PEE DEE BAPTIST ASSOCIATION.

JOHN MONROE	Laurel Hill,	N. C.
W. M. BOSTICK	Palmersville	"
J. W. LITTLETON	Palestine,	"
A. G CALLAWAY	Palmersville,	"
W. W. RUSSELL	Albemarle,	"
JAMES JORDAN	Troy,	"
T. HARRISON	Rockingham,	"
J. M BENNETT	Mt. Gilead,	"
J. C. DENNY	Heilig's Mills,	"
OSCAR HAYWOOD	Mt. Gilead,	"
J. W. WILDMAN	Laurinburg,	"

STANDING RESOLUTION.

Resolved, That this Association will henceforward and through all time, pay into the treasury of the State Board of Education at least $120.00 yearly, for Ministerial Education.

(Adopted at the session of 1883.)

PROCEEDINGS.

KENDALL'S BAPTIST CHURCH,
THURSDAY, Oct. 14th, 1886.

The Pee Dee Baptist Association meets in its seventy-first annual session with Kendall's Church, Stanly County, N. C.

Elder J. C. Denny preaches the introductory sermon from Matt. 6:10, after which the Association adjourned to meet at 1:30 P. M.

AFTERNOON SESSION.

After religious exercises, conducted by the Moderator, Elder W. M. Bostick, the Association was called to order by the Moderator.

The roll of churches was called and the delegates' names enrolled as follows:

Anderson's Grove—J. E. Fesperman, Dr. R. Seago and *L. O. Rumage.
Bethel—*M. M. Jones, A. A. Gardner and A. L. Ballard,
Blackwood's Chapel—Elder Oscar Haywood.
Cartledge's Creek—Jas. Haywood, *J. T. Hicks and J. C. Covington.
Dover—J. M. Deaton, E. J. Freeman and *Josiah Allen.
Ebenezer—G. W. Bowers, G. W. Jenkins and W. K. Littleton.
Forks of Little River—W. R. Greene, J. L. Allen and C. S. McMillan.
Gold Hill—Wm. Johnson, Lovless McCain, Elder J. C. Denny.
Holly Mount—J. D. Haywood, *F. A. Thomson and *J. C. Thomson.
Hamer Creek—I. J. McLindon, *E. D. Ballard and *Jno. Crouch.
Hamlet—
Kendall's—D. Mann, J. F. Morgan and Job Callaway.
Laurinburg—By letter.
Laurel Hill—Roberson Greene, J. M Wright and *W. L. Jones.
Mt. Carmel—Jas. C. Morris, S. W. Thompson and H. C. Morris.
Mt. Gilead—T. F. Haywood, S. E. Poe and Samuel Fraser.
New Union—*M. Martin, J. E. Parker, *J. F. Crowder.
Palmersville—J. L. Palmer, G. A. Lefler and J. D. Boushall.
Pleasant Grove—H. S. Liles, W. A. Williams and *C. E. Crossland.
Rockingham—By letter.

Saron—C. T. Alsobrooks, J. P. Hadley and *C. C. Chapel.
Spring Hill—By letter.
Sulphur Springs—By letter.
Troy—W. C. Douglass, F. M. Warner and Thos. Blake.

*Absent.

The election of officers being next in order the Association elected by ballot: Moderator, Elder W. M. Bostick; Clerk and Treasurer W. K. Littleton.

The Moderator then appointed the following committee "on petitions," viz: W. C. Douglass, Elder Jas. Jordan and T. F. Haywood.

Upon invitation to new churches asking admission into our body, Gold Hill church, Rowan county, N. C., made application, and was referred to the above committee.

The invitation given by the Moderator to visiting brethren of sister Associations to seats among us was responded to by Elder W. S. Ballard of Anson.

The following committees were appointed by the Moderator:

On Religious Exercises—Pastor and Deacons of Kendall's church.
Order of Businees—W. C. Douglass, Elder Jas. Jordan and T. F. Haywood.
Finance—Jas. M. Wright, D. R. Seago and Oscar Haywood.

On motion, adjourned until to-morrow morning 9 o'clock, Elder Oscar Haywood leading in prayer.

SECOND DAY—MORNING SESSION.

FRIDAY, October 15th, 1886.

Religious exercises were conducted by the Moderator, after which the Association was called to order.

Proceedings of the previous day were read and approved, and the roll of delegates called.

Invitation given by the Moderator to visiting brethren of other Associations to seats among us, was responded to by Elder W. G. Morton of Stanly Association.

Committee on order of business reports, as follows:

Your Committee on Order of Business respecfully submit the following;

We recommend the same order of business as last year, except the time of meeting and adjourning, to-wit: Meet at 9 A. M., adjourn at 12 M. Meet at 1:30 P. M., adjourn at 4 P. M.

W. C. DOUGLASS,
JAS. JORDAN,
T. F. HAYWOOD, } *Committee.*

The report was adopted.

Committee on petitions reports as follows:

In the matter of the petition of Gold Hill church, your committee recommend that said church be received into this body.

On motion, the report was adopted.

Report on temperance was called for and read by Elder Jas. Jordan, as follows:

REPORT ON TEMPERANCE.

Your committee to whom was referred the report on temperance submit the following:

Temperance in all things would insure to the race of man the greatest possible amount of happiness, both temporal and spiritual; and would do more to develop, elevate and increase man's capacity for usefulness than all things else.

This subject is of such universal and vast importance as to require every individual to constantly watch over each other, and especially over himself. But to write a report on the importance of temperance in general would be too elaborate for the space allotted me.

We therefore call attention more especially to the intemperance and great evils of the liquor traffic. It has hitherto been one of the great, awful, insuperable barriers to the temporal, moral and religious interest of our churches and country.

We therefore recommend that our churches take some decided steps against this great evil of evils. We would also heartily cooperate with and endorse the "Local Option" movements of the day.

We further recommend that if any of the churches of this Association indulge in or allow their members to indulge in the manufacture, sale, or use of intoxicating drink as a beverage that they be reprimanded by the Association and in case they should still persist in that demoralizing practice withdraw fellowship from them.

Respectfully submitted, JAS. JORDAN.

After remarks by brethren W. C. Douglass, J. D. Boushall and others, the report was adopted.

The following committees were appointed by the Moderator:

Ministerial Education—J. D. Boushall.
State Missions—Oscar Haywood.

Foreign Missions—J. M. Bennett.
Periodicals—C. S. McMillan.
Home Missions—J. C. Denny.
Pastoral Support—W. S. Ballard.

The following was adopted:

Resolved, That the Clerk of each church in the Pee Dee Association be requested to make a report to the next meeting of the Association, showing the number of members in his church, who manufactures, sells, or uses as a beverage intoxicating liquors.

The Moderator presented the claims of Greenville Baptist church, to the Association.

A number of churches responded as follows: Bethel, $5; Dover, $5: Forks of Little River, $2.50; Mt. Carmel, $2; Mt. Gilead, $5; Pleasant Grove, $1.

The Moderator appointed the following delegates to the Baptist State Convention: W. C. Douglass, S. T. Usher, H. C. Dockery, W. K. Littleton, Elders J. W. Wildman and T. Harrison.

Prof J. D. Boushall read the following report on "Ministerial Education":

REPORT ON MINISTERIAL EDUCATION.

We think that if any set of individuals need to be educated, it is surely those men who attempt to expound the great truths of the Gospel of Jesus Christ, the Saviour of a lost world. These men are commanded to preach and to teach the Word. This is the method God, in His infinite wisdom, has chosen to save the world. And it must be important that they understand the word. Indeed, they must be learned and skilled in the use of this weapon, which is sharper than any two edged sword, in the great battle with the delvil and his hosts.

It is not the privilege of every man to preach the Gospel, to proclaim the glad tidings of a risen Saviour; but one must be called of God, endowed with divine inspiration; and must be set apart to the special work of the ministry, approved by God.

Now it has not pleased the All Wise to select men who were educated, or even able to obtain an education, in every instance. But he has laid his hand upon the lowly. Those very poor in this worlds goods have been called into the august presence of the Great Jehovah and given this divine command, a commission to the highest walks among men. Oh, wonderful wisdom of our God!

Then we, who know that the sickle must be sharpened ere the reaping begins, cannot, will not, hesitate to aid with the means God himself has given us in this great work, which it is our privilege to help. May God help the people to see the importance of the work which the Education Board has undertaken and consider it not only their duty, but a gracious privilege to contribute largely to the work.

Respectfully submitted,

J. D. BOUSHALL.

After remarks by Prof. J. D. Boushall, Elders W. S. Ballard and J. M. Bennett, the report was adopted.

Adjourned until 1:30 o'clock, P. M.

AFTERNOON SESSION.

The Moderator called the Association to order, Elder Jas. Jordan leading in prayer.

Committee on Petitions report as follows relative to the ordination of Bro. Oscar Haywood:

In the matter of the petition of the church at Blackwood's Chapel for the ordination of Bro. Oscar Haywood, your committee on petitions recommend that a Presbytery be organized to examine, and if found worthy, ordain said brother at such time during the present session as the Association shall deem proper.

W. C. DOUGLASS,
JAMES JORDAN,
T. F. HAYWOOD. } *Committee.*

In response to the above report the Moderator appointed the following, Presbytery: Elders Jas. Jordan, J. C. Denny and W. S. Ballard. On motion, the Moderator was added to the Presbytery.

Report on Foreign Missions was read by Elder J. M. Bennett, as follows:

REPORT ON FOREIGN MISSIONS.

The following reasons should prompt us to give the Gospel to the heathen:

1. Because it is our Lord's command. In no other way can we fully obey His great commission, given at the time when the very essence of His will must have been embodied in His words. How full of meaning must have been our Saviour's words when He said to the redeemed in all ages: "Go ye therefore in all the world and preach the Gospel to every creature."

2. It is a duty we owe to the heathen themselves. The spirit that prompts the Christian to give the Gospel to the heathen is the spirit that brought Jesus to the world.

3. The last reason I shall give is, the mission work has been a success in foreign lands. Dr. M. T. Yates has been laboring in Shanghai about thirty-eight years. His labors alone being crowned with such grand success are sufficient to convince every believer that God is saying to us: "Extend My kingdom."

Respectfully submitted,

J. M. BENNETT.

After remarks by Elders J. M. Bennett, J. C. Denny and others, the report was adopted.

The Moderator then announced the following committees for next Association:

Ministerial Education—W. C. Douglass.
Periodicals—W. K. Littleton.
Home Missions—H. C. Dockery.
Temperance—Oscar Haywood.
Pastoral Support—W. G. Quakenbush.
To Preach the Introductory Sermon—Elder J. W. Wildman.

Report on State Missions was called for, and read by Bro. Oscar Haywood, as follows:

REPORT ON STATE MISSIONS.

Your committee beg leave to submit the following hastily-written report:

North Carolina was the birth-place of true American patriotism, and that true patriotic spirit is not dead, neither is North Carolina free. No, some sections of our beloved "Old North State" are bound in the chains of heathenism, are contending against the darkness of ignorance and superstition.

We have more than seventy Missionaries in the field; besides, during vacation about twenty-five Wake Forest students, who, by their actions and ministry are reflecting the light of the Cross of Cavalry through this darkness, and Jesus is being honored. The funds are being indeed wisely expended; our missionaries are doing efficient work. But what are we doing? Are we not playing—at least to a certain extent, "Rip Van Winkle"? Are we not asleep?

This (the Pee Dee) Association pledged at its last session $125 for State Missions, but the church letters show that only $99.30 have been paid, lacking $25.70 of paying the assessment. Brethren, where can the fault be? Which of these twenty-five churches have not paid their assessment for State Missions? While some of our churches have made rapid strides forward, others have gone just as rapidly backwards.

Brethren, can we longer sleep? May God in His goodness have mercy upon us and save us from our indolence!

Respectfully submitted, COMMITTEE.

Pending its adoption remarks were made by Bro. W. C. Douglass and Elder J. M. Bennett.

A collection taken for State Missions amounted to $6.64.

Report on Periodicals was read by Bro. C. S. McMillan, as follows:

REPORT ON PERIODICALS.

WHEREAS, We know that in order to accomplish as much as possible for the Master we must know our duty, and in order to be encouraged we ought to know what our sister churches and the brethren generally are doing; and whereas, we believe that the best medium through which we may know this is the BIBLICAL RECORDER, the organ of the Baptists of North Carolina;

Be it resolved, That we exert every effort possible to secure a number of subscriptions to this ably edited and thoroughly Baptist paper.

We also recommend the *Foreign Mission Journal* for missionary information, and *Kind Words* for Sunday Schools.

Respectfully submitted, C. S. McMILLAN.

After remarks by Prof. J. D. Boushall the report was adopted.

Committee on Religious Exercises reports that Elder J. M. Bennett will preach in the church this evening at 7½ o'clock.

On motion, it was decided by the Association that the next session of this body be held with the Baptist church at Troy, Montgomery county, N. C.

On motion, adjourned until 9 o'clock to-morrow morning.

Prayer by Elder J. W. Littleton.

THIRD DAY—MORNING SESSION.

SATURDAY, October 16th, 1886.

After religious exercises conducted by Elder W. M. Bostick, the Moderator, the Association was called to order.

Minutes of yesterday read and approved.

Invitation extended to corresponding messengers and visitors to seats with us, was accepted by Bro R. T. Hamner of Beulah Association, in the interest of Greensboro Baptist church.

Moved that Bro Hamner be allowed to speak in behalf of Greensboro' church at 10:30 o'clock this morning.

On motion, speeches were limited to five minutes.

Elder J. C. Denny read the following report on Home Missions:

REPORT ON HOME MISSIONS.

While our hearts are made glad with the success of Missionary work in foreign lands, we must not neglect the many earnest calls for the pure Gospel of Christ in our Home Field and among our own people. The command of our Lord and Saviour to his first disciples was to begin at Jerusalem. The first duty of man, acting according to God's revealed will, is to secure on the most permanent basis the salvation of his own house. Hence in all our efforts to convert the world and subdue it to Christ, we must not neglect in this associate capacity our Home field, already white for harvest.

Our Home Mission Board during the last year has had grand suc-

cess, and done a great and glorious work. It has received about $86,000, and expended $94,500, leaving an excess above its receipts of $8,500. This Board has during the past year supported 255 missionaries. For the present year it must have funds to support an equal number of missionaries, and $8,500 to meet the deficit of last year. Also it needs for Cuban Missions $5,000, and for work among the colored people $5,000 more

We need more men, earnest and consecrated, to carry forward the Lord's work with increasing interest and success. To this end we must not only pray but also pay our money. By so doing we enable ourselves and others to glorify God on earth and to enjoy Him forever in heaven. How many will come up to the help of the Lord in this vast home enterprise?

J. C. DENNY.

After interesting and instructive speeches by Elder J. C. Denny, W. C. Douglass and others, the report was adopted.

A cash collection for this object was taken, amounting to $7.97.

Moved that the roll of churches be called, and the delegates recommend a man in their respective churches as a committee on Home Missions:

Anderson's Grove—F. A. Laton, Albemarle.
Bethel—M. M. Jones, Mt. Gilead.
Blackwood's Chapel—J. A. Covington, Pekin.
Dover—Robert Milton, Tyra.
Ebenezer—W. K. Littleton, Palestine.
Forks of Little River—John Allen, Hunsucker Store.
Holly Mount—James Thomson, Pekin.
Hamer Creek—Albert Morgan, Erie Mills.
Kendall's—A. S. Miller, Bilesville.
Laurel Hill—W. L. James, Ridge's Creek.
Laurenburg—V. H. Meacham, Laurenburg.
Mt. Carmel—H. T Morris, Carmel.
Mt. Gilead—J. R. Dunn, Mt. Gilead.
New Union—J. P. Harris, Wadeville.
Palmerville—A. J. Callaway, Palmerville.
Pleasant Grove—J. H. Austin, Rockingham.
Rockingham—H. C. Dockery, Rockingham.
Sulphur Springs—S. T. Usher, Sulphur Springs.
Saron—W. R. Covington, Capel's Mills.
Spring Hill—Robert Monroe, Laurinburg.
Troy—F. M. Warner, Troy.

This being the hour for Bro. R. T. Hamner to speak, he ably presented the claims of the Baptist church at Greensboro. Collection taken up for this object amounted to about $11.

Committee on Finance reported as follows:

Your Committee on Finance beg permission, after a careful examination of the letters sent up by the churches, to present the following as a true report of the amounts paid by the churches to the respective objects during the last year:

Pastor's Salary	$ 2,065 00
Church Expenses	455 00
Ministerial Education	80 30
State Missions	102 04
Associational Missions	25 10
Foreign Missions	192 46
Sunday School Board	5 25
Home Missions	33 25
Other Objects	135 60
Baptist Orphanage	7 50
Minute Fund	29 20
Making an aggragate of	$ 3,135 76

WHEREAS, The second recommendation presented by the Finance Committee of last Association has not been obeyed by the churches, your committee desire to emphasize the following:

1. That the churches send direct to the Treasurer of the Baptist State Convention all funds collected for the several objects, and give a stated account of the same in the letter to the Association, which will make it necessary for their delegates to bring only the minute fund.

2. That the Clerk send to each church as before, a copy of the church letter as prepared by Messrs. Edwards, Broughton & Co., the same to be paid out of the minute fund.

Respectfully submitted,

J. M. WRIGHT,
D. R. SEAGO,
OSCAR HAYWOOD,
Committee.

The Moderator announced: Corresponding messengers to sister Associations, any brother in good standing who may be present in the meeting of any session.

The Moderator appointed the following committee to apportion to each church its amount to be raised for the different objects during the next Associational year, viz: Elder Jas. Jordan, W. C. Douglass and T. F. Haywood.

Moved that the clerk receive the usual fee for his services, and with the balance of the money in his hands of the minute fund have printed the proceedings of this body, and distribute the same to the churches.

Prof. J. D. Boushall, offered the following resolution:

WHEREAS, We recognize in the Baptist Orphanage of the State one of the most commendable undertakings of men, and we recognize in Bro. J. H. Mills, its superintendent, a man most ably fitted and qualified for the position he occupies: therefore,

Resolved, That this Association does heartily sympathize with the efforts put forth to sustain such an institution, and commend the course of the superintendent in its management; and that we make regular contributions to it as to other objects.

Respectfully submitted, *Committee.*

Adjourned for dinner.

AFTERNOON SESSION.

Elder W. S. Ballard led in prayer.

The Moderator called the Association to order.

Committee on apportionment made the following report:

Your committee apportion among the various Sunday Schools of this Association the amounts found in the column for the Baptist Orphanage; and recommend that each teacher in each Sunday school in this Association take up penny collections in his or her class for Foreign Missions, each Sabbath.

Your committee further recommend that the churches forward the amounts collected in the churches for the various objects to the proper parties, and that the churches send no money by their delegates to the Association except the minute fund.

We further recommend that the following amounts be raised for the purposes following, for the coming year:

State Missions	$ 125 00
Home Missions	100 00
Foreign Missions	200 00
Education	120 00
Baptist Orphanage	50 00
Total	$ 595 00

We apportion to the churches the same as last year for State Missions, Foreign Missions and Education.

W. C. DOUGLASS,
JAS. JORDAN,
T. F. HAYWOOD, } *Committee.*

APPORTIONMENT.

CHURCHES.	State Missions.	Foreign Missions.	Education.	Home Missions.	Baptist Orphanage.
Anderson's Grove	$ 6 50	$ 5 00	$ 5 00	$ 2 50	$ 4 00
Bethel	5 00	6 00	4 00	3 00	2 00
Blackwood's Chapel	3 00	5 00	3 00	2 50	1 00
Cartledge's Creek	10 00	8 00	8 00	4 00	2 00
Dover	6 00	12 00	5 00	6 00	2 50
Ebenezer	6 00	5 00	5 00	2 50	2 50
Forks of Little River	4 00	7 50	3 00	3 75	1 00
Hamer Creek	5 00	6 00	4 00	3 00	7 00
Hamlet	1 00	2 00	1 00		
Holly Mount	3 00	4 00	2 00	2 00	3 00
Kendall's	4 00	7 00	4 00	3 50	3 50
Laurel Hill	5 00	5 00	4 00	2 50	1 00
Laurinburg	10 00	13 00	10 00	6 50	5 00
Mt. Carmel	4 00	8 00	4 00	4 00	3 00
Mt. Gilead	8 00	15 00	8 00	4 00	2 00
New Union	6 00	7 00	5 00	2 50	2 00
Palmerville	3 00	5 00	2 00	2 50	1 50
Pleasant Grove	2 00	4 00	2 00	1 00	1 00
Rockingham	10 00	15 00	11 00	7 50	7 00
Saron	8 00	12 00	9 00	6 00	1 00
Spring Hill	10 00	15 00	9 00	7 50	3 00
Sulphur Springs	2 00	5 00	2 00	2 50	1 00
Troy	4 00	5 00	3 00	2 50	2 00

After remarks by a number of brethren, the report was adopted.

Elder W. S. Ballard read the following report on pastoral support:

REPORT ON PASTORAL SUPPORT.

Your committee appointed to write on ministerial support submit that the Scriptures teach that "the laborer is worthy of his hire," and they that preach the Gospel shall live of the Gospel.

It is greatly to be feared that the subject of ministerial support is not properly appreciated by our people.

We would urge that the members of the churches give more liberally of their means to sustain the Gospel in their midst.

Ministers should be left free to "give themselves entirely to prayer and to the ministry of the Word."

Let none refuse to pay until the pastor's entire salary has been paid.

Respectfully submitted,

W. S. BALLARD.

Pending its adoption, remarks were made by brethren W. C. Douglass, R. T. Hamner and others.

The following resolution was offered by Prof. J. D. Boushall:

WHEREAS, We believe that the education of our children is of the greatest importance, and that the advancement of both church and State depends largely upon the intelligence of the people: therefore,

Resolved, That we put forth our united effort to give our children a good moral education.

That we give our hearty co operation and support to the efforts put forth to accomplish this end.

Respectfully submitted, *Committee.*

Pending its adoption, remarks were made by the writer and Bro. R. T. Hamner.

The following was adopted:

Resolved, That the thanks of this Association are due and are hereby tendered to the church at Kendall's and the surrounding community for the kind welcome and Christian hospitality with which they have greeted and entertained us.

Committee on religious exercises report that Elder Jas. Jordan will preach in the church to-night.

The business of the session being completed, the Association adjourned to meet with the Baptist church at Troy, Montgomery county, N. C., on Thursday before the third Sunday in October, 1887.

ELDER W. M. BOSTICK, *Moderator.*

W. K. LITTLETON, *Clerk.*

SUNDAY SERVICES.

At 10 o'clock the Presbytery appointed to consider the question of ordaining Bro. Oscar Haywood to the Gospel Ministry met in the church.

Elder W. M. Bostick was requested to take the chair and conduct the examination.

After a thorough examination, it was decided to ordain Bro. Haywood.

Elder W. M. Bostick preached the ordination sermon at 11 o'clock in the church.

Elder J. M. Bennett preached at the same hour to a large and orderly congregation in the grove.

The Moderator dismissed for one hour.

The congregation again assembled in the church and Elder J. C. Denny delivered an excellent charge to the newly ordained brother.

After which Bro. Denny preached to a crowded house of eager listeners. CLERK.

Sunday School Statistics.

CHURCHES.	SUPERINTENDENTS AND POST OFFICES.	No. of Scholars.	Officers and Teachers.	Total.	Average Attendance.	No. Volumes in Library.	No. Kind Words Taken.	No. Baptist Teachers.	Other Papers.	No. Months Kept Open.	Conversions.	Contributions.
Anderson's Grove	W. I. Russell, Albemarle	68	6	74	40	----	----	----	----	5	----	$ 1 10
Bethel	A. L. Ballard, Mt. Gilead	67	5	72	40	----	----	1	----	9	----	9 00
Blackwood's Chapel	----	----	----	----	----	----	----	----	----	----	----	----
Cartledge's Creek	W. W. Bostic, Rockingham	50	10	60	35	30	----	----	----	6	----	5 50
Dover	C. E. Harper, Hunsucker Store	50	6	56	35	----	24	----	24	----	----	7 30
Ebenezer	J. W. Littleton, Palestine	35	6	41	25	----	----	12	16	6	----	3 58
Forks of Little River,	M. McMillan, Martin's Mill	49	4	53	23	----	----	----	----	6	----	1 00
Hamer Creek	A. W. Morgan, Erie Mills	50	4	54	30	----	20	----	----	7	----	4 50
Holly Mount	J. D. Haywood, Onville	54	6	60	30	----	----	----	20	6	----	90
Kendall's	A. S. Miller, Bilesville	63	9	72	40	----	12	7	12	4	----	1 80
Laurel Hill	Raleigh Greene, Ridge's Creek	25	5	30	25	----	25	----	----	6	----	----
Laurinburg	G. W. Goodwyn, Laurinburg	80	13	93	60	200	----	6	100	12	4	75 00
Mt. Carmel	Haywood Morris, Carmel	77	5	82	33	7	11	----	1	6	----	----
Mt. Gilead	T. F. Haywood, Mt. Gilead	44	4	48	25	42	----	----	----	9	----	4 22
New Union	J. F. Crowder, Wadeville	65	6	71	40	----	----	----	----	6	----	----
Palmerville	J. D. Boushall, Palmerville	109	6	115	65	82	23	4	7	12	----	----
Pleasant Grove	J. M. Liles, Rockingham	62	6	68	45	----	----	----	60	12	----	15 83
Rockingham	R. A. Johnson, Rockingham	370	12	382	148	50	----	----	400	12	----	47 83
Saron	----	----	----	----	----	----	----	----	----	----	----	----
Spring Hill	L. Johnson, Laurel Hill	36	6	42	20	30	----	1	20	12	----	12 00
Sulphur Springs	S. T. Usher, Sulphur Springs	42	4	46	25	----	----	----	24	12	----	3 00
Troy	Thomas Dayton, Troy	65	5	70	35	----	----	----	----	----	----	6 65

Financial Table.

CHURCHES.	Pastor's Salary.	Church Expenses.	Ministerial Education.	State Missions.	Associational Missions.	Foreign Missions.	S. S. Board.	Home Missions.	Other Objects.	Baptist Orphanage	Minute Fund	Total.
Anderson's Grove	$ 50 00	$	$	$	$	$ 5 00	$	$ 6 25	$	$	$ 1 20	$ 62 45
Bethel	110 00	9 00	1 00	5 25		6 00					1 50	132 75
Blackwood's Chapel	50 00		1 30	1 30	1 20	4 00					1 50	58 80
Cartledge's Creek	100 00		9 00	5 00		5 00					1 55	120 55
Dover	100 00		5 00	6 00	3 50	12 00	2 00				2 00	130 50
Ebenezer	100 00		5 00	6 00	3 00	5 00			7 05		2 00	128 05
Fork's of Little River,	60 00	75 00	3 00	4 00		7 50	1 00				1 25	151 75
Hamer Creek	75 00	17 00	2 00	4 00		6 85					1 00	105 85
Hamlet												
Holly Mount	45 00	3 85	1 25	1 25	1 25	4 00	1 25		90		1 00	59 75
Kendall's		81 00		5 00		3 75					1 05	90 80
Laurel Hill	100 00		4 00	5 00	3 00	8 00			15 00		1 50	136 50
Laurinburg	450 00	74 60	10 00	10 00		15 60		10 00	41 30		1 50	613 00
Mt. Carmel	75 00	60	4 00	4 00	2 00	11 00			7 50		1 30	105 40
Mt. Gilead	100 00	8 50	8 00	8 00	5 15	15 00		2 00		2 00	1 30	149 95
New Union	100 00	5 00	5 00	3 05	3 00	5 00					1 00	122 00
Palmerville	100 00		2 00	3 00		6 50					1 10	112 60
Pleasant Grove		80 00	2 00	2 00		4 00					50	88 50
Rockingham	150 00	26 51	11 00	10 00		22 00			60 15		2 00	281 66
Saron			1 75	2 55							1 00	5 30
Spring Hill	100 00		9 00	10 00		32 00		8 00		3 50	2 00	164 50
Sulphur Springs	75 00		2 00	2 00	2 00	4 50					75	86 25
Troy	125 00	110 00	4 00	4 00	2 00	9 76	1 00	2 00	12 75	2 00	2 00	274 51
Public Collections				6 64				7 97				14 61
Total	$2,065 00	$ 455 00	$ 90 30	$ 102 04	$ 25 10	$ 192 46	$ 5 25	$ 33 25	$ 135 60	$ 7 50	$ 29 50	$3,135 76

Statistical Table.

CHURCHES.	When Constituted.	COUNTIES.	PASTORS.	CLERKS AND THEIR POST OFFICES	Sabbath of Preaching.	Baptized.	Received by Letter.	Restored.	Dis. by Letter	Excluded.	Deaths.	Males.	Females.	Total Membership.
Anderson's Grove	....	Stanley	J. C. Denny	J. E. Fesperman, Albemarle	4	8	2	1	8	1	..	32	51	83
Bethel	1813	Montgomery,	J. M. Bennett	A. L. Ballard, Mt. Gilead	3	3	1	..	..	..	1	24	44	68
Blackwood's Chapel	1851	Montgomery,	Oscar Haywood	J. A. Covington, Pekin	3	..	..	..	5	1	..	10	21	31
Cartledge's Creek	1823	Richmond	W. H. H. Lawhon	T. J. Bostick, Rockingham	2	4	..	..	4	9	..	31	54	85
Dover	1833	Moore	J. L. Smith	Eli Melton, Tyra	3	5	..	2	3	4	3	63	126	189
Ebenzer	1836	Stanley	Jas. Jordan	W. K. Littleton, Palmerville	3	10	10	2	3	4	1	47	73	120
Forks of Little River	1760	Montgomery,	W. M. Bostick	J. S. McMillan, Martin's Mills	1	..	2	1	1	1	1	30	40	70
Hamer Creek	....	Montgomery,	J. M. Bennett	A. W. Morgan, Erie Mills	1	11	5	..	1	1	..	27	30	57
Hamlet	1878													
Holly Mount	1873	Montgomery,	Oscar Haywood	J. W. Haywood, Onville	2	..	4	..	1	1	1	17	37	54
Kendall's	...	Stanley	W. W. Russell	J. F. Morgan, Bilesville	1	..	9	..	12	..	4	30	40	70
Laurel Hill	1840	Montgomery,	T. Harrison	J. B. Wright, Troy	3	13	1	..	3	1	..	27	44	71
Laurinburg	1870	Richmond	J. W. Wildman	W. G. Quakenbush, Laurinburg,	1, 3	4	6	..	1	..	2	28	44	72
Mt. Carmel	1856	Montgomery,	J. M. Bennett	Haywood Morris, Carmel	2	8	4	5	10	11	1	51	66	117
Mt. Gilead	1875	Montgomery,	W. M. Bostick	S. E. Poe, Erie Mills	4	..	2	2	3	..	..	28	44	72
New Union	1832	Montgomery,	T. Harrison	J. J. Dunn, Wadeville	1	6	2	2	2	2	..	32	37	69
Palmersville	1884	Stanley	J. C. Denny	C. M. Palmer, Palmersville	1	29	5	..	6	..	..	34	28	62
Pleasant Grove	1883	Richmond		J. M. Liles, Rockingham	..	8	3	..	..	..	..	12	13	25
Rockingham	1879	Richmond		R. A. Johnson, Rockingham	1, 3	6	5	9	6	..	1	..	..	87
Saron	1876	Richmond	W. H. H. Lawhon	T. J. Greene, Bostick's Mills	....	2	3	..	4	..	1	33	64	97
Spring Hill	1818	Richmond		R. Monroe, Laurel Hill	1, 3	..	..	..	..	..	1	18	52	70
Sulpher Springs	1884	Montgomery,	T. Harrison	S. T. Usher, Sulphur Springs	3	..	1	..	1	..	..	6	14	20
Troy	1885	Montgomery,	Jas. Jordan	W. C. Douglass, Troy	1	11	..	..	..	..	..	26	36	62
Grand Total	....				..	128	64	24	74	36	17	606	958	1,651

MINUTES

OF THE

SEVENTY-SECOND ANNUAL SESSION

OF THE

Pee Dee Baptist Association,

HELD WITH

TROY BAPTIST CHURCH,

MONTGOMERY COUNTY, N. C.,

October 13th, 14th and 15th, 1887.

☞The next meeting of this Association will be held with Pleasant Grove Baptist Church, Richmond county, beginning Thursday, October 18th, 1888.

RALEIGH:
EDWARDS & BROUGHTON, POWER PRINTERS AND BINDERS.
1887.

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OFFICERS AND MINISTERS OF THE ASSOCIATION.

ELDER W. M. BOSTICK, MODERATOR..... Palmerville, N. C.
W. K. LITTLETON, CLERK..... Palestine. "

EXECUTIVE COMMITTEE.

N. B. COBB.....Lilesville.	W. M. BOSTICK.....Palmerville.
D. MCNEIL.....Montpelier.	T. F. HAYWOOD.....Mt. Gilead.
H. C. DOCKERY.....Rockingham.	ROBERSON GREENE.....Troy.

ORDAINED MINISTERS.

JOHN MONROE.....Laurel Hill	T. HARRISON.....Rockingham.
W. M. BOSTICK.....Palmerville.	J. M. BENNETT.....Norwood.
J. W. LITTLETON.....Albemarle.	J. C. DENNY.....Heilig's Mills.
W. W. RUSSELL.....Bilesville.	OSCAR HAYWOOD.....Mt. Gilead.
JAMES JORDAN.....Troy.	J. W. WILDMAN.....Laurinburg.

STANDING RESOLUTION.

Resolved, That this Association will henceforward and through all time, pay into the treasury of the State Board of Education at least $120.00 yearly, for Ministerial Education.

(Adopted at the session of 1883.)

STANDING APPOINTMENT.

Corresponding Messengers to Sister Associations:—Any brother in good standing at home may be received.

PROCEEDINGS.

OCTOBER 13th, 1887.

The Pee Dee Baptist Association met in its seventy-second annual session with the Baptist Church at Troy, in Montgomery County, N. C., October 13th, 1887.

The introductory sermon, in the absence of Elder J. W. Wildman, appointed for that purpose, was preached by Elder J. W. Watson, from II Kings, 10 : 15. "Is thine heart right?"

After the sermon the Association took a recess of one hour and a half.

AFTERNOON SESSION.

After religious exercises conducted and the body called to order by the Moderator, Elder W. M. Bostick, the list of the churches was called and the delegates enrolled, as follows :

ANDERSON'S GROVE—*J. M. Pickler, W. E. Marks and William Russell.
BETHEL—
BLACKWOOD'S CHAPEL—
CARTLEDGE'S CREEK—W. C. Hicks, J. C. Covington.
DOVER—C. E. Harper, N. R. Miller, Joseph Deaton.
EBENEZER—J. W. Pickler, G. W. Jenkins and W. K. Littleton.
FORKS OF LITTLE RIVER—Jno. L. Allen, C. S. McMillian and Jno. L. McMillian.
GOLD HILL—
HOLLY MOUNT—J. D. Haywood, *J. W. Haywood and *Jas. Blake.
HAMER CREEK—Jno. Bridges, *Sidney Warner and Walter Gately.
HAMLET—
KENDALL'S—A. S. Millér, *W. W. Russell and Job Callaway.
LAURINBURG—J. R. Jordan, *Parks Chapel and L. N. Lucas.
LAUREL HILL—R. C. Greene, H. H. Hathcock and Isaac Smith.
MT. CARMEL—*Samson Morris, Calvin Smith and Jas. Hicks.
MT. GILEAD—Elder W. M. Bostick, J. R. Dunn and W. T. Greene.
NEW UNION—A. T. Strauther, E. W. Dunn and *A. P. Harris.
PALMERVILLE—G. W. Lawder, G. A. Lefler and *L. C. Pond.
PLEASANT GROVE—H. S. Liles and *D. F. Crump.
ROCKINGHAM—Elders T. Harrison, N. B. Cobb and J. A. Wright.
SARON—W. R. Covington, C. T. Alsobrooks and R. L. Greene.
SPRING HILL—Duncan McNeil, *A. J. Connelly and *L. R. McMillian.
SULPHUR SPRINGS—Jas. Allen, Jas. Livingston and S. T. Usher.
TROY—W. C. Douglass, Z. T. Wright and A. B. Covington.

*Absent.

A large majority of the churches being represented, the Moderator appointed D. McNeil and Elder J. M. Bennett as tellers to conduct the election for Moderator, Clerk and Treasurer.

The tellers announced the re-election of Elder W. M. Bostick as Moderator, and W. K. Littleton, Clerk and Treasurer.

Elder N. B. Cobb then delivered an address of welcome, to which, on behalf of the Association, Elder W. M. Bostick responded.

The Moderator announced the following committees :

On Religious Exercises—Pastor and Deacons of Troy Church.
Order of Business—Elders N. B. Cobb, W. L. Wright and T. Harrison.
Finance—W. C. Douglass, H. S. Liles and Elder J. M. Bennett.
Foreign Missions—Elder N. B. Cobb.
State Missions—Prof. E. F. Eddins.

The Moderator invited corresponding messengers and visiting brethren from sister Associations, and ministers of this Association not delegates, to seats with this body, whereupon Elders J. W. Watson of Sandy Creek, W. L. Wright of Beulah, representing the State Mission Board, and brethren J. M. Standenmire of South Yadkin, Prof. E. F. Eddins of Central, and P. H. Seago of Anson, were introduced and welcomed.

Committee on Order of Business reported as follows:

Meet at 9:30 a. m., adjourn at 12 m.; meet at 2 p. m., adjourn at will.
1st. Motions and Resolutions.
2d. Appointment of Committees.
3d. Reports of Committees on Foreign Missions, State Missions, Ministerial Education, Periodicals, Baptist Orphanage, Temperance, Pastoral Support, Sunday School, and including Special Committees.

On motion, the following committee was appointed on Colportage: Elders N. B. Cobb, Jas. Jordan and T. Harrison.

The Moderator announced the following Committee on Petitions: Duncan McNeil, Elders J. C. Denny and W. L. Wright.

The report on Pastoral Support was read by Elder Oscar Haywood, as follows:

REPORT ON PASTORAL SUPPORT.

For a long series of years committees have made reports to your body on the subject of pastoral support, setting forth the duty of christians to give of their substance for the support of the gospel, and quoting scripture texts to enforce their teachings. We think, therefore, that enough has been said, *in this way*, upon this subject. The value and results of such instruction thus given may be gathered from the following statistics taken from the minutes of 1886. The column headed yards shows how many yards long a row of cotton would have to be, giving one stalk to every twelve inches, and ten bolls to every stalk, to produce cotton enough at 9 cents per pound to pay the average of each member:

No. of Churches.	No. of Sundays.	No. of Members.	Amount of Salary.	Average for each Member.	Yards.	
19	22	1459	$1,965	$1 34	150	
18	20	1387	1,615	1 16	130	
15	16	1170	1,230	1 05	117	
9	9	741	630	84	94	
7	7	690	505	73	70	
3	3	389	225	57	64	
1	2	72	350	4 86	540	Highest Average.
1	1	189	100	52	57	Lowest Average.

Thus we have 1,459 members giving an average of only $1.34.

Now, it is a lamentable but well known fact, that in nearly all of our churches *a few* of the members pay the *greater part* of all that is paid. Therefore, if from 1,459 we deduct 200 of the most active working members, who pay the majority of the whole amount, we can form some idea of what is paid by the remaining 1,259. Again, if we deduct from this number about 300, who pay the greater part of what is not paid by the above mentioned 200, we see very clearly that 959 members

out of a total 1,459 in the Pee Dee Association pay an amount so small that it is a shame to the Gospel we profess.

Again, compute the amount of toil and sweat, the heat and cold that would have to be endured, the amount of money (if any) that would have to be expended. to cultivate that row of cotton and get it to market, and then you can form some estimate of how much the average member of the church in the Pee Dee Association is willing to sacrifice and endure to have the Gospel preached to himself, his family, his church and community.

The following will be found among the causes of this mournful state of affairs:

1st. Unconverted members in our churches who know nothing of the obligations which bind a Christian heart and conscience.

2d. A lack of any system, a lack of any settled purpose or plan on the part of each individual whereby he may have the means to meet his obligations in this matter.

3d. An erroneous opinion largely prevalent that money paid the pastor is money given to *charity*.

4th. And most important of all, a failure on the part of ministers of the gospel to faithfully instruct and educate their people in this matter.

These are some of the leading causes and they suggest their own remedies. Respectfully submitted,

W. G. QUAKENBUSH.

On motion, adjourned to meet at 9:30 o'clock to-morrow morning.

Prayer by Elder W. L. Wright.

Elder J. C. Denny at 7:30 o'clock preached on the subject of "Life" to a large and appreciative congregation.

MORNING SESSION—SECOND DAY.

FRIDAY, October 14th, 1887.

After the religious exercises conducted by the Moderator, the Association was called to order.

The minutes of yesterday were read and corrected.

Report on Pastoral Support was referred to, and after remarks by P. H. Seago, Elder N. B. Cobb and Duncan McNeil, the report was adopted.

Elder N. B. Cobb read the following

REPORT ON FOREIGN MISSIONS:

We are living in an age of grand possibilities. Nations whose gates have been barred for centuries against the admission of true Christianity have at last thrown wide open their doors for the entrance of the Christian missionary and the foreign capitalist; and there is now scarcely any part of the world where a mission station can not be established if the men and the money are at hand. The fields are accessible, the men are ready to go, the only lack now is money from the churches to provide for their necessities.

The Pee Dee Association, where the Gospel has been preached by Baptists ever since we have had a national existence, pledged this year $200 for Foreign Missions and the churches have paid $155.20. We ought largely to increase this amount in view of the vast number of heathen in the world. If the Baptists of North Carolina sustain 80 State missionaries at home where there is a church in reach of every family, they ought to send at least 180 to the millions who have never heard the Gospel. Instead of that we have only *five* from North Carolina who are preaching the Gospel to the heathen, viz.: M. T. Yates, R. T. Bryan and D. W. Herring, in China, E. F. Baldwin and C. L. Powell, in

Northern Africa. While we pledge $10,000 for State Missions, we raise but about $6,000 a year for Foreign Missions.

Many of our church members contribute nothing to either State or Foreign Missions, and yet claim to be Missionary Baptists.

N. B. COBB, *Committee.*

On motion, the report on Foreign Missions was made special order for to-morrow morning at 10:30 o'clock.

Elder Oscar Haywood read the report on Temperance, as follows:

REPORT ON TEMPERANCE.

Brother Moderator and Brethren:

The following is submitted as a brief report on Temperance:

War is one of the greatest evils, especially when waged for the perpetuation of wrong or oppression. It may be the price of much blood, of many lives, the wreckage of many lovely homes, and the destruction of many fond hopes. But if in the end it developes a higher, nobler manhood, or paves the way to a higher type of civilization, it proves a disguised blessing.

The terrible warfare now being waged by the strong forces of intemperance against the peace, happiness, comfort and protection of the people, has no parallel in all history. The bitter wails of widows and orphans throughout our land, the devastation of so many lives and homes, the destruction of property, the augmentation of crime, wretchedness and pauperism, all tell the sad story of the terrible havoc of this bitter warfare now being waged by this unscrupulous and relentless foe. The army is strongly fortified with money and influence. It has for its strong hold, to a very great degree, the forces of political power, and is protected by the social habits of the people. But notwithstanding its fortifications, and because of its devastating effects, the command from the leader of our host is, march!

The misery and pauperism, the crowded prisons and lunatic asylums, in fact the destructions of the liquor traffic on every hand call in trumpet tones for the uprising of a manly, patriotic, noble hearted, liberty-loving Christian people. What shall be our response? Shall not the church of God, having Jesus, the friend of the oppressed and poor, as her leader, march forward in one solid phalanx to the ballot-box and batter the battlements of intemperance down? Yes. Thus shall the kingdoms and principalities of darkness be converted into the kingdom of our Lord and his Christ. Respectfully submitted,

OSCAR HAYWOOD, *Committee.*

After remarks by the writer, W. C. Douglass, S. T. Usher, Duncan McNeil and Elder W. L. Wright, the report was adopted.

The following was adopted:

Resolved, That the Clerk of each church in the Pee Dee Association be requested to make a report to the next meeting of the Association, showing the number of members in his church, who manufacture, buy, sell, or use as a beverage intoxicating liquors.

The Moderator announced for the next Association, the following committees:

On Ministerial Education—Robert Monroe.
On Periodicals—Duncan McNeil.
On Home Missions—Elder J. C. Denny.
On Foreign Missions—Elder Oscar Haywood.
On State Missions—Elder T. Harrison.
On Temperance—Elder J. M. Bennett.

On Pastoral Support—W. C. Douglass.
On Baptist Orphanage—Elder Jas. Jordan.
To preach the Introductory Sermon—Oscar Haywood.

On motion, adjourned until 2 o'clock.

AFTERNOON SESSION.

The Association was called to order by the Moderator.

Invitation again extended to visiting brethren, and accepted by Elder J. N. Stallings, of Thomasville Female College, and also representing the Baptist Orphanage.

Elder N. B. Cobb read the following

REPORT ON COLPORTAGE:

There is no christian work more needed in our Association just now than the religious instruction of our church members. Vast numbers of members have been added to our churches throughout the State during the past two or three years, some from families where they have received no religious training, and they are without training, and in many cases without proper knowledge of christian duty. They attend church but seldom, they are not members of our Sunday Schools, and they can only be reached through the agency of the colporter visiting them at their homes. There is another large class of our citizens who do not attend church at any place, and if they have the gospel at all it must be carried to them at their houses.

Your committee are of the opinion that the Baptist State Convention should appoint at once a general Superintendent of Colportage for the whole State, and that each Association should co-operate with the State Sunday School Board through an Associational executive committee in the support of a colporter within its own bounds.

We therefore recommend the appointment of an Associational Executive or Mission Board to co-operate with the Mission and Sunday School Boards of the Baptist State Convention, said board to consist of two sections corresponding with our two union meetings, and that they be instructed to raise funds at once for the support of a colporter or colporters to labor within the bounds of the Pee Dee Association.

N. B. COBB,
T. HARRISON,
Committee.

On motion to adopt, brethren E. F. Eddins, J. W. Watson and N. B. Cobb submitted interesting remarks.

On motion of Elder T. Harrison, the following brethren were appointed as an Executive Committee:

N. B. Cobb, Duncan McNeil and H. C. Dockery, of the Richmond Union, and W. M. Bostick, T. F. Haywood and Roberson Greene, of the Montgomery and Stanly Union.

A collection was taken up amounting to $13.92, which was paid over to the Executive Committee.

On motion, the list of collectors of the Home Mission fund was called and corrected:

Anderson's Grove—T. A. Laton, Albemarle, N. C.
Bethel—M. M. Jones, Mt. Gilead, N. C.
Blackwood's Chapel—J. A. Covington, Pekin, N. C.
Dover—Robert Melton, Tyra, N. C.
Ebenezer—W. K. Littleton, Palestine, N. C.
Forks of Little River—John Allen, Star, N. C.

Holly Mount—James Thompson, Pekin, N. C.
Hamer Creek—John Bridges, Erie Mills, N. C.
Kendall's—A. S. Miller, Bilesville, N. C.
Laurel Hill—W. L. James, Ridge's Creek, N. C.
Laurinburg—V. H. Meacham, Laurinburg, N. C.
Mt. Carmel—H. T. Morris, Carmel, N. C.
Mt. Gilead—J. R. Dunn, Mt. Gilead, N. C.
New Union—J. P. Harris, Wadeville, N. C.
Palmerville—L. C. Pond, Palmerville, N. C.
Pleasant Grove—J. H. Austin, Rockingham, N. C.
Rockingham—H. C. Dockery, Rockingham, N. C.
Sulphur Springs—S. T. Usher, Sulphur Springs, N. C.
Saron—W. R. Covington, Capel's Mills, N. C.
Spring Hill—Robert Monroe, Laurinburg, N. C.
Troy—F. M. Warner, Troy, N. C.

The report on State Missions was read by Prof. E. F. Eddins, as follows:

REPORT ON STATE MISSIONS.

For many years the Baptists of North Carolina have increased in numbers and in strength. Every commencement Wake Forest sends out some young men whose hearts are on fire with the love of souls. The State Board now has more than eighty God-fearing ministers in its employ. Their labors have been greatly blessed of God in the conversion of souls and in the founding of new churches, and in the erection of new and comfortable houses of worship. Last year our churches in North Carolina received by baptism about 8,000 souls, and built 36 church buildings. The work of these 80 men was an important factor in bringing about these glorious results. Our Convention by resolution directed the Board to expend $10,000 in mission work in North Carolina this year. It will take earnest work to meet this pledge by the Convention. These missionaries have done their work faithfully and well, and they should be paid. The churches of the Pee Dee Association pledged $125 to this cause, not quite that amount has been sent up. Let us raise it all at this meeting and make larger pledges for the coming year. Let us lengthen our cords and strengthen our stakes.

Respectfully submitted, COMMITTEE.

On motion, the discussion of the report was postponed until this evening at 7:30 o'clock.

The report on Periodicals was read, as follows:

REPORT ON PERIODICALS.

The religious press is one of the most potent educators. We know of no paper so well suited to the Baptist families of this State as the BIBLICAL RECORDER. It is a faithful exponent of our doctrines, and it is worthy the support of the denomination. We urge the pastors of this Association to make special efforts to extend its circulation.

We recommend the *Foreign Mission Journal* for original Foreign Mission news, and *Kind Words* for our Sunday Schools.

COMMITTEE.

After remarks by Duncan McNeil, Elders N. B. Cobb and T. Harrison, the report was adopted.

Elder J. N. Stallings read the following

REPORT ON THE BAPTIST ORPHANAGE:

The Baptist Orphanage at Thomasville should receive regular contributions from every Baptist in the State, while daily prayer is offered to

God for blessings upon the institution. There are now seventy-two orphans under the charge of Bro. Mills. It requires, on an average, about $350 per month for the maintenance of the inmates, while other funds are needed to enlarge the work.

Charity and Children, published by the general manager in the interest of the intitution, at $1 per annum, is heartily commended to all. One dollar will secure the paper and make the giver a member of the Orphanage Association for one year. Let our pastors and churches attend to this great work, and not permit it to languish for support. "Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widow in their afflictions and keep himself unspotted from the world." Respectfully submitted,

COMMITTEE.

On motion, the report was made special order for to-morrow, immediately after the consideration of the report on Foreign Missions.

Moved that the subject of general education be made special order for Saturday evening at 7:30 o'clock.

The Committee on Petitions made the following

REPORT ON PETITIONS:

Anderson's Grove, Palmerville, Pleasant Grove, Cartledge's Creek, Bethel.

After considering the interests of all the above churches, we recommend that the next session of this Association be held with the church at Pleasant Grove.

DUNCAN McNEIL,
J. C. DENNY,
Committee.

On motion, the report was adopted.

The Moderator announced the following brethren as delegates to the Baptist State Convention: J. C. Denny, H. C. Dockery, Oscar Haywood, Duncan McNeil, W. C. Douglass, J. M. Bennett, Jno. B. Covington, W. B. Owen, and on motion, W. M. Bostick was added to the list.

On motion, adjourned until this evening 7:30 o'clock.

Elder Jas. Jordan leading in prayer.

EVENING SESSION.

Services opened by singing and prayer by Elder Oscar Haywood.

The report on State Missions being the special order for this hour, the report was again read.

On motion to adopt, brethren E. F. Eddins, C. H. Martin and W. L. Wright submitted interesting remarks.

A collection was taken up, amounting to $17.23 in cash and $11.00 in pledges for State Missions.

The following was adopted:

Resolved, That this Association raise for State Missions next year, $200.

On motion, adjourned to meet at 9:30 o'clock to-morrow morning.

Elder J. N. Stallings leading in prayer.

MORNING SESSION—THIRD DAY.

SATURDAY, October 15th, 1887.

After devotional exercises, the Moderator called the Association to order.

The minutes of the preceding day were read and approved.

Bro. W. C. Douglass read the report on Ministerial Education, as follows:

REPORT ON MINISTERIAL EDUCATION.

Christ spake as never man spake. He opened His mouth and sweet words of love flowed into golden sentences—hidden in which was the germ of promise—*Eternal Life.* Of humble birth, with limited advantages, yet astounding the Doctors of Israel, when a mere lad. He visited the grand old city of Jerusalem, the home of the prophets, the Royal seat of learning, even the Temple where the Aristocracy gathered to hear the law expounded by the Scribes and Pharisees who sat clothed with dignity and power, and *there* He taught as one having authority.

Christ was fully equipped for the work. He was especially prepared by God the Father for the Priesthood; and while He chose, as assistants in establishing the Gospel of Peace, men of humble calling, who were wanting in education, we must remember that the command "Go Teach" came *after* they had followed Him—after He had tutored them in the grandest school of theology the world has ever known. Not till then did they become "fishers of men."

God placed Saul of Tarsus at the feet of Gamaliel that he might become Paul the Evangelist. God gave us a *Wingate*, a *Taylor*, and He has put it into the hearts of His people to give of their means to *Ministerial Education.* The world must be saved by the preached word. The ministry is our mouthpiece, and we, as a christian denomination, yea, as individuals, are responsible, not only for what is taught, but the manner in which it is taught.

No language is so strong, so forcible, but that it fails to portray the power, the magnificence of our God. No language so sweet but that utterly fails to tell of the love of Jesus our Saviour. Heralds of the Cross, soldiers of Zion should not only be prepared to withstand the assaults of the enemy, but should be equipped for an aggressive campaign against the "Powers of Darkness."

The educated ministry with hearts devoted to the cause of Christ, and with the sword of the Spirit, will conquer the world, and the banner of Immanuel will be planted upon every stronghold of Satan. What height, what depth, what breadth in the love of God, through Christ as proclaimed through His ministers! What a responsibility rests upon the churches that send them forth! God grant that we may feel this responsibility, and feeling it, may act.

Respectfully submitted, W. C. DOUGLASS, *Committee.*

After an able discussion by brethren J. N. Stallings, W. L. Wright and N. B. Cobb, the report was adopted.

The subject of Foreign Missions being the special order for this hour, was taken up and ably discussed by Elders T. Harrison and N. B. Cobb.

On motion, Elder M. W. Boyles, of the Methodist Episcopal Church, South, was invited to a seat.

On motion, adjourned to meet at 2 o'clock.

AFTERNOON SESSION.

The Association was called to order by the Moderator.

On motion, the report on Foreign Missions was adopted.

The report on the Baptist Orphanage being the special order for this hour, was again read, and after remarks by Elders J. N. Stallings and W. L. Wright, was adopted.

A cash collection for the Baptist Orphanage was taken up, which amounted to $18.22.

The following was adopted:

Resolved, That this Association double its subscription to the Baptist Orphanage next year.

Bro. W. C. Douglass read the following Finance Committee's report, which was adopted:

REPORT OF FINANCE COMMITTEE.

TROY, October 15th, 1887.

Your Committee on Finance find the cash sent up with letters, contributions and collections during the session, for the different objects, as follows:

For Education, by letters	$ 24 90	
" " by collection	11 00	
		$ 35 90
For State Missions, by letters	$ 50 25	
" " " by collection	17 23	
		67 48
" Associational Missions, by letters		1 50
" Foreign Missions, by letters		73 11
" Home Missions, by letters		30 92
" Baptist Orphanage, by letters	8 85	
" " " by collection	18 22	
		27 07
" Minute Fund, by letters		29 07
" Colportage, by collection		13 92
		$ 278 97
Paid Elder N. B. Cobb, for State Missions	$ 67 48	
" Elder J. N. Stallings, for Baptist Orphanage	27 07	
" Executive Committee, for Colportage	13 92	
		108 47
" Treasurer		$ 170 50

Respectfully submitted,

W. C. DOUGLASS,
J. M. BENNETT,
H. S. LILES,
Committee.

Moved, that the churches hereafter report only the amount of *Pastors'* salaries as have *actually* been paid, from October 1st to October 1st.

On motion, a committee of three was appointed to visit the churches of this Association that have failed to meet their pledges for the past year, viz.: Elder T. Harrison, of Richmond, Elder J. M. Bennett, of Montgomery, and W. K. Littleton, of Stanley.

On motion, the following amounts to be raised for the purposes following, were pledged by the Association for the coming year:

State Missions	$ 200 00
Home Missions	100 00
Foreign Missions	200 00
Education	120 00
Baptist Orphanage	100 00
Total	$ 720 00

On motion, the Clerk was ordered to apportion to each church the same rate of apportionment as last year, which is as follows:

APPORTIONMENT.

CHURCHES.	State Missions.	Foreign Missions.	Education.	Home Missions.	Baptist Orphanage.
Anderson's Grove	$ 9 60	$ 5 00	$ 5 00	$ 2 50	$ 8 00
Bethel	8 00	6 00	4 00	3 00	4 00
Blackwood's Chapel	4 80	5 00	3 00	2 50	2 00
Cartledge's Creek	16 00	8 00	8 00	4 00	4 00
Dover	9 60	12 00	5 00	6 00	5 00
Ebenezer	9 60	5 00	5 00	2 50	5 00
Forks of Little River	6 40	7 50	3 00	3 75	2 00
Hamer Creek	8 00	6 00	4 00	3 00	14 00
Hamlet	1 60	2 00	1 00		
Holly Mount	4 80	4 00	2 00	2 00	6 00
Kendall's	6 40	7 00	4 00	3 50	7 00
Laurel Hill	8 00	5 00	4 00	2 50	2 00
Laurinburg	16 00	13 00	10 00	6 50	10 00
Mt. Carmel	6 40	8 00	4 00	4 00	6 00
Mt. Gilead	12 80	15 00	8 00	4 00	4 00
New Union	9 60	7 00	5 00	2 50	4 00
Palmerville	4 80	5 00	2 00	2 50	3 00
Pleasant Grove	3 20	4 00	2 00	1 00	2 00
Rockingham	16 00	15 00	11 00	7 50	14 00
Saron	12 80	12 00	9 00	6 00	2 00
Spring Hill	16 00	15 00	9 00	7 50	6 00
Sulphur Springs	3 20	5 00	2 00	2 50	2 00
Troy	6 40	5 00	3 00	2 50	4 00

Elder T. Harrison offered the following resolution, which was adopted:

WHEREAS, The Troy Baptist Church and community, together with the Methodist Church, have opened their homes, hearts and churches for our use; and, whereas, they have so generously and handsomely entertained this Association,—

Resolved, That our hearty thanks and heartfelt prayers be and are hereby tendered them.

On motion, adjourned to meet this evening at 7:30 o'clock.

EVENING SESSION.

The Association, at 7:30 o'clock, was called to order by the Moderator and led in prayer by Elder W. L. Wright.

The subject of general education being the special order, interesting speeches were made by Elders J. N. Stallings, W. L. Wright and Prof. E. F. Eddins.

A collection was taken for ministerial education, which amounted to $11.00 in cash, and $27.00 in pledges.

On motion, a brother in each church of this Association was appointed as a collector for Ministerial Education; which appointments appear as follows:

Anderson's Grove—J. M. Pickler, Albemarle.
Bethel—A. L. Ballard, Mt. Gilead.

Blackwood's Chapel—J. A. Covington, Pekin.
Cartledge's Creek—T. J. Bostick, Rockingham.
Dover—W. P. Harper, Tyra.
Ebenezer—W. K. Littleton, Palestine.
Forks of Little River—J. L. McMillian, Martin's Mill.
Holly Mount—J. D. Haywood, Pekin.
Hamer Creek—John Bridges, Erie Mills.
Kendall's—Job Callaway, Bilesville.
Laurel Hill—J. B. Wright, Ridge's Creek.
Laurinburg—W. G. Quakenbush, Laurinburg.
Mt. Carmel—Haywood Morris, Carmel.
Mt. Gilead—T. F. Haywood, Mt. Gilead.
New Union—J. E. Parker, Wadeville.
Palmerville—Calvin Brooks, Palmerville.
Pleasant Grove—J. M. Liles, Rockingham.
Rockingham—R. A. Johnson, Rockingham.
Saron—W. F. Roper, Capel's Mills.
Sulphur Springs—S. T. Usher, Sulphur Springs.
Spring Hill—Duncan McNeil, Montpelier.
Troy—W. C. Douglass, Troy.

After a few remarks by the Moderator, and congregation singing a hymn, Elder J. C. Denny led in prayer.

The Association then adjourned to meet on Thursday before the third Sunday in October, 1888, with Pleasant Grove Baptist church, Richmond county, N. C., situated seven miles southwest of Rockingham, on the dirt road leading from Rockingham, N. C., to Cheraw, S. C.

ELDER W. M. BOSTICK, MODERATOR.

W. K. LITTLETON, *Clerk.*

SUNDAY SERVICES.

At 9:30 o'clock a Sunday School Mass Meeting was held in the Baptist church, and five minute speeches were made by a number of brethren.

At 11 o'clock Elder J. N. Stallings preached the Missionary Sermon from Luke 12:48, to a large and attentive audience.

Elder W. L. Wright, at the same hour, preached in the Methodist church.

Collections for Foreign Missions Sunday morning amounted to $23.53.

Met in the Methodist church on Sunday afternoon in joint Sunday School Mass Meeting. Addresses were delivered by several brethren.

Elder C. H. Martin preached in the Baptist church Sunday night.

CLERK.

FINANCIAL TABLE.

CHURCHES.	Pastor's Salary.	Church Expenses.	Ministerial Education.	State Missions.	Association'l Missions.	Foreign Missions.	Sunday Sch'l Board.	Home Missions.	Other Objects.	Baptist Orphanage.	Minute Fund.	Building Purposes.	Total.
Anderson's Grove	$ 50 00	$ 10 00	$ 1 40	$ 3 50	$	$ 4 00	$	$ 7 55	$ 5 00	$ 1 00	$ 1 85	$ 5 00	$ 79 30
Bethel													
Blackwood's Chapel													
Cartledge's Creek	100 00		5 25	5 35		7 35		2 16		1 00	1 61		120 87
Dover	100 00				10 00			4 00			1 95	65 00	180 95
Ebenezer	100 00		5 00	6 00		5 00		2 50	1 60	2 50	1 65		124 15
Forks of Little River	75 00					7 50		1 90			1 45		85 85
Hamer Creek	75 00				1 50	2 40		2 00			50	67 00	148 40
Hamlet													
Holly Mount	50 00	4 85	2 00	2 00		3 75		2 00			75		65 35
Kendall's	100 00		4 00	4 00		7 00		3 50		3 50	1 50		123 50
Laurel Hill	100 00	15 00	4 00	5 00		5 00		2 50		1 00	1 56		134 06
Laurinburg	350 00	118 00	10 00	10 00		13 00		6 50		13 00	1 50		522 00
Mt. Carmel	100 00		1 00	3 00		3 00		1 00		2 35	40		110 75
Mt. Gilead	100 00	7 50		26 40		23 98	4 21	6 19			1 20		173 48
New Union	75 00					5 40					60		81 00
Palmerville	100 00	7 00	2 00	3 00		5 00		2 50	10 00	1 50	2 00		133 00
Pleasant Grove	50 00	75 00	2 00	2 00		2 00		1 00	6 72	72	50		139 94
Rockingham	250 00	163 64	11 00	10 00		16 35		10 00	30 50	10 00	2 00		553 49
Saron			4 40	4 00		5 00		2 50		1 00	1 20		18 18
Spring Hill	225 00	11 37	6 19			37 60		8 28		5 16	2 35		295 95
Sulphur Springs	75 00					3 40					50		78 90
Troy	200 00	14 45	2 25	6 65		3 47			1 00	7 09	1 10		236 01
	$2275 00	$456 81	$60 49	$88 25	$11 50	$155 20	$4 21	$66 08	$54 32	$50 32	$29 17	$132 00	$3365 05

Statistical Table.

CHURCHES.	PASTORS.	POST OFFICES.	Sabbath of Preaching.	No. Recorders taken.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Died.	No. of Males.	No. of Females.	Total.
Anderson's Grove	Oscar Haywood	Mt. Gilead	4	2	2			5	2	2	29	51	80
Bethel	J. M. Bennett	Norwood											
Blackwood's Chapel													
Cartledge's Creek	W. H. H. Lawhon	Carthage	2	4	3			1	1		27	56	83
Dover	J. L. Smith	Siler City	3		14		1	4	10	1	63	126	189
Ebenezer	Jas. Jordan	Troy	3	3	6	1		1		4	45	72	117
Forks of Little River	W. M. Bostick	Palmerville	1	4					2	1	30	39	69
Hamer Creek	J. M. Bennett	Norwood	2	1			1	4	1	1	20	25	45
Hamlet													
Holly Mount	Oscar Haywood	Mt. Gilead	2	1	7	1				1	24	38	62
Kendall's	J. C. Denny	Heilig's Mills	1	2	1	10			1	4	29	39	68
Laurel Hill	W. M. Bostick	Palmerville	2										
Laurinburg	J. W. Wildman	Laurinburg	1&3	6	1	1		8	1		25	40	65
Mt. Carmel	J. M. Bennett	Norwood	1			6	1	2	4	2	50	66	116
Mt. Gilead	W. M. Bostick	Palmerville	4	6	6	1	1		1	1	31	47	78
New Union	J. M. Bennett	Norwood	4	1		2			1	1	37	50	87
Palmerville	C. H. Martin	Silver	4	4	6	1		8			27	29	56
Pleasant Grove	L. R. Pruette	Wadesboro	3	1	3	6		1		1	17	15	32
Rockingham	N. B. Cobb	Lilesville	1&3		8	9	1	2					103
Saron				3	8	1			1	1	34	71	105
Spring Hill	John Monroe	Laurel Hill	1&3	10		3				1	19	53	72
Sulphur Springs	W. M. Bostick	Palmerville	3	2	2	2	2	2	2	2	7	13	20
Troy	N. B. Cobb	Lilesville	4	9	13	1		7	2	1	26	39	65
Total					80	45	7	45	29	24			1512

SUNDAY SCHOOL STATISTICS.

CHURCHES.	SUPERINTENDENTS AND THEIR POST OFFICES.	No. Officers and Teachers.	No. of Pupils.	Total.	Months Open.	Amounts contributed for all Purposes.
Anderson's Grove						
Bethel						
Blackwood's Chp'l						
Cartledge's Creek	W. W. Bostick, Rockingh'm	8	35	43	6	$ 5 00
Dover	J. W. Wright, Tyra	9	57	66		
Ebenezer						
Forks of Lit. River	M. McMillan, Martin's Mill	3	30	33	4	
Hamer Creek	Jno. Bridges, Erie Mills	6	25	31	6	2 00
Hamlet						
Holly Mount	J. D. Haywood, Onville	7	45	52	6	
Kendall's	W. W. Russell, Bilesville	5	75	80	3	2 00
Laurel Hill						
Laurinburg	W. G. Quakenbush, Laurb'g	12	75	87	12	70 35
Mt. Carmel	Haywood Morris, Carmel	4	49	53	8	
Mt. Gilead	T. F. Haywood, Mt. Gilead	7	33	40	9	
New Union	J. F. Crowder, Wadeville	7	50	57	4	
Palmerville	L. C. Pond, Palmerville	10	75	85	12	25 00
Pleasant Grove	J. M. Liles, Rockingham	6	73	79	12	17 00
Rockingham	R. A. Johnson, Rockingham	11	291	302	12	35 35
Saron						
Spring Hill	L. Johnson, Montpelier	4	37	41	12	10 00
Sulphur Springs	S. T. Usher, Sulphur Spr'gs	4	30	34	6	
Troy	A. B. Covington, Troy	9	66	75	12	30 00
		112	1051	1158		$196 75

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MINUTES

OF THE

SEVENTY-THIRD ANNIVERSARY

——OF THE——

PEE DEE BAPTIST

ASSOCIATION,

——HELD WITH——

PLEASANT GROVE CHURCH,

RICHMOND COUNTY, N. C.,

OCTOBER 18TH--21ST, 1888.

—o—

W. M. BOSTICK, MODERATOR, TROY, N. C
D. McNEILL, CLERK, MONTPELIER, N. C.

—o—

1889:
ORPHANAGE PRESS,
THOMASVILLE, N. C.

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———o———

1889:
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LIST OF ORDAINED MINISTERS.

John Monroe,	Laurel Hill,	N. C.
A. W. Price,	Laurinburg,	" "
N. B. Cobb,	Lilesville,	" "
W. M. Bostick,	Albemarle,	" "
J. W. Littleton,	Albemarle,	" "
A. G. Calloway,	Albemarle,	" "
W. W. Russell,	Albemarle,	" "
T. Harrison,	Rockingham,	" "
Jas. Jordan,	Troy,	" "

PROCEEDINGS.

Pleasant Grove Baptist Church, Oct. 18th, 1888

The Pee Dee Association convened with this Church in Richmond County on the day and year above mentioned, and at the appointed time was opened by prayer by Rev. Jas. Jordan. He also preached the Introductory Sermon, forcibly illustrating the duty of entire consecation to God. After an intermission of three quarters of an hour for dinner, Rev. W. M. Bostick, Moderator, called the house to order, opened the services by reading the 91st division of the Psalms and singing the 736th hymn.

The next businessbeing the election of officers, it was moved and carried that it be done by voice. Rev. W. M. Bostick was elected Moderator and D. McNeil, Clerk.

The Moderator called for Church letters and appointed R. A. Johnson reading Clerk.

The churches were then called and names of delegates enrolled.

Cartledge's Creek: W. C. Hicks, Jas. Haywood and F. Dockery.
Dover: A. Davis, I. M. Deaton and E. J. Freeman.*
Forks Little River: Jas. Jordan, W. R. Green and J. L. McMillan.*
Laurel Hill: I. Smith, W. M. Bostick, D. S. Gillis* and R. Green.
Mt. Carmel: A. W. Thompson, T. M. Smith and J. C. Morris.
Mt. Gilead: W. M. Bostick, O. Haywood, W. T. Green.
New Union: J. E. Parker, J. A. Thompson and A. P. Harrison.*
Pleasant Grove: J. H. Austin, J. B. Williams and J. M. Liles.
Holly Mount: W. H. Shepherd, J. E. Covington J. C. Thompson.*
Blackwood's Chapel: C. Robbins* and W. T. Covington.
Bethel: W. F. Deaton, A. A. Gardner and A. L. Ballard.
Roberdel: W. C. Nicholson, J. Reynolds and J. W. Solomon.*
Spring Hill: D. McNeil, A. J. Connelly and L. McMillan.*
Laurinburg: L. N. Lucas, D. H. Meachum and A. Johnson.
Saron: W. R. Covington, W. F. Roper and E. J. Alsobrooks.
Sulphur Springs: By letter.
Troy: A. B. Covington,* W. L. McLendon and W. C. Douglass.

Report on order of business read by T. Harrison. Report approved.

Committees appointed.

On Queries, Overtures and Questions: T. Harrison, H. C. Dockery and Jas. Jordan.

Religious Exercises: T. Harrison, the Deacons and Pastor of this church.

Finance: R. A. Johnson, W. F. Roper and R. C. Green.

Order of Business: T. Harrison, R. A. Johnson and H. C. Dockery

Report on Orphanage read by Jas. Jordan; and pending its adoption, stirring speeches were made on it by Jas Jordan, H. C. Dockery, R. A. Johnson and A. Johnson. Bro. Harrison offered the following:

Resolved: That we recommend a collection, or collections, for this purpose from every church and Ssunday school in this Association every year. Adopted. A collection was then taken up for the object, amounting to $4.72.

REPORT ON ORPHANAGE.

The Baptist Orphanage at Thomasville is a noble, patriotic enterprise and should receive regular contributions from every Baptist in the State. Funds are very much needed at this time to enlarge the work. Your committee is informed that there are at this time about 90 orphans under the charge of Bro. Mills, while the Orphanage is not really capacitated for more than 60 or 70. May all our pastors and churches look earnestly and prayerfully after this great work and not allow it to languish for support. CHARITY AND CHILDREN is a paper published by the General Manager in the interest of the Institution which we heartily commend to all our people.

Moved by H. C. Dockery and carried "That the Moderator call upon each delegation to explain the hindrances in his church work." Moved and carried that no letters be read.

Reports to be read on to-morrow:

On Ministerial Education, T. Harrison.

On Pastoral Support, A. Johnson.

The Moderator announced the following subjects and writers for next Association.

Foreign Missions,	D. McNeil.
State Missions,	Oscar Haywood.
Ministerial Education,	T. Harrison.
Education,	N. B. Cobb.
Periodicals,	W. F. Roper.
Orphanage,	W. K. Littleton.
Pastoral Support,	J. C. Denny.
Temperance,	S. T. Usher.

Association then adjourned till to-morrow at the usual hour. Benediction by the Moderator.

FRIDAY MORNING.

The Association re-assembled according to adjournment. Opening services by the Moderator. The hymn "All hail the power of Jesus name" was sung. Prayer by J. N. Stallings. Invitation to visiting brethren: J. N. Stallings, Liberty Associattion, representing Orphanage and Thomasville College, and J. L. Bennett From Union Association, pastor of the Pleasant Grove church, took seats with us.

Kendalls and Palmersville of Stanly, called for letters of dismisson,

to join a new association. Motion by A. W. Price, made and carried that 1 o'clock this evening be set apart for the discussion of a new association.

Minutes read and adopted.

Report on Ministerial Education read by A. W. Price. Remarks by A. W. Price, J. N. Stallings and Oscar Haywood.

Report adopted.

"MINISTERIAL EDUCATION"

To become a true christain requires the full exercise of every power of the mind and every faculty of the soul. Man must know, feel, strive, think, plan and execute; in order TO BE, as well as to LIVE a christian. If such be the fact, how vastly important then is it to be thoroughly instructed in the duty of teaching and leading others. Christ Jesus taught the apostles and then gave them the Holy Spirit to complete His own instruction. The superior education of the day in the pew; the great incisiveness of the errors now being thrust upon the world in opposition to the claims of Christianity; the many calls for an educated ministry; the requirement of God's Word; and the example God Himself gave us in choosing Paul as missionary to the Gentiles are some of the potent reasons urging us to faithfulness in the performance of this God-given privilege as well as duty.

T. H. in behalf of the Committee.

It was ordered that the Report of Committee be adopted, as to the petitions of Palmersville, Kendalls and Anderson's Grove.

Report on Home Missions read by A. W. Price. Remarks by A. W. rice and J. N. Stallings. Report adopted.

HOME MISSIONS.

The Home Mission Board of the Southern Baptist Convention is located in Atlanta, Ga. Rev. I. T. Tichenor. D. D. Corresponding Secretary. This Board seeks to supply the destitution in the Southern States and for the past two years has had under its control the Cuban Mission. The expression "Home Missions" is used in contradistinction to "Foreign Missions" and never includes Associational or State Missions. During the last five years ending with September 1887, the missionaries of this Board Baptized 13,500 souls, and in the last 15 months of the time, 5,000 were baptized in the State of Texas alone.

The work in Cuba under our brother Diaz is too well known to need recital here Sufficient to say that beginning in Havana, the heart and hot-bed of Romanism, a little over two years ago, this faithful Apostle has baptized over 1,000 members in that city alone besides the fourteen other churches on the Island.

The Board deserves not only our prayers, but warmest symapthy and support.

Respectfully Submitted,
A. W. PRICE, for Committee.

Pastoral Support read by A. Johnson. Remarks by A. Johnson and D. McNeil. Report adopted.

REPORT ON MINISTERIAL SUPPORT.

God has ordained that they that preach the Gospel shall live of the Gospel. The Laborer is worthy of his hire whether he labor in the ministry or in the world. No department of our work as an Association needs toning up so much as this work of ministerial support.

What minister can toil and dig every day in the week and on the Sabbath feed a hungry flock with spiritual food out of a brain busy with plans and anxious with care to keep the wolf away from his own door?

And what church can grow in grace and be as a city set on a hill that fails to pay its pastor the wages of a farm hand? We are inclined too much to regard our pastoral contribution, as a complimentary gift, more for ornament than use, and not as a reward for faithful, earnest and consecrated work.

We need an elevated, consecrated, enthusiastic, educated and efficent ministry and we can not get it at $75.00 per year.

We must be willing to sacrifice more of our time, our talents and our money in the support and encouragement of our pastors before we can have the efficient pastoral service we so much need.

ARCHIBALD JOHNSON.

R. A. Johnson moved, and it was carried, That J. N. Stallings have time to address the Association at 2 o'clock to-morrow.

J. N. Stallings was requested to make remarks about the Orphanage.

Petition of Star church, Montgomery County for admission to Pee Dee Association. Report received. Church admitted. Delegates from Star church: Joseph Deaton, W. B. Owen and J. Allen.*

A. W. Price offered a resolution for the formation of the Richmond Association.

Remarks by A. W. Price, O. Haywood, Jas. Jordan, A. Johnson, L. N. Lucas and others. By a decision of the Association, it was decided that it would be better to remain together for the present.

Education: Remarks by J. N. Stallings. J. N. Stallings to preach to-night. Association then adjourned till half past 9 o'clock Saturday morning. Benediction by the Moderator.

SERVICES AT NIGHT.

Services opened by beautiful singing by the choir. Hymn 979 was then sung and prayer offered by Rev. N. B. Cobb, after which J. N. Stallings preached a very able sermon from Heb. 13:14. Prayer by the Moderator. Benediction by N. B. Cobb.

SATURDAY.

Moderator in the chair.

After appropriate opening services and prayer by C. Durham, the body was called to order for the transaction of business.

The minutes of yesterday called for, read and approved. The roll of delegates called.

Report on Foreign Missions read by Oscar Haywood. Able remarks by John Mitchell. Report adopted.

REPORT ON FOREIGN MISSIONS.

During the year the cable and the telegraph wires of the world, and the great Baptist heart of North Carolina and of all our countrymen thrilled with sorrow and wrung with anguish at the words "Yates is dead." For fifty years, Yates stood up amidst the smoke and flash of the batteries of heathenism and the thousand forces of opposition about him and thundered truth and by his apostolic life reflected the light of Calvary. His work finished: the Lord has called him home.

Two young men, Herring and Bryan, are in China from North Carolina to take Yates' place. Other young men, graduates of W. F. College are preparing to go, during the year. So China has a special claim on us as North Carolinians. But the heathen world is the Foreign Field and in this field we must support laborers.

Respectfully Submitted.

OSCAR HAYWOOD.

Moved and carried that the churches of Richmond county be granted to withdraw, to form the Richmond Association. Gold Hill church was given a letter of dismission.

Report on State Missions by T. Harrison. Stirring remarks by C. Durham. Report adopted.

"REPORT ON STATE MISSIONS."

The Spirit, the Work, the Hope of missions, is the Spirit, the Work and Hope of christianity; the well being of our churches and the hope of the world.

Foreign, Home, Associational and State are all the same, being given different names only for convenience; receiving orders and directions from the same source, namely the Lord Jesus Christ, and striving for the same end, the salvation of our fellow-men.

The "Board of State Missions" are sorely beset with earnest, touching appeals for help from every section of the State. The response to these appeals is limited by the contributions of the churches, and their calls through the Recorder for means to pay the salaries of their missionaries (of whom they have more than 70) touchingly appeal in almost every issue.

To heed these calls, and spread the Gospel over the state, is our duty as neighbors, as citizens, as patriots, as Christians. Our promise

to our brethren, our promise to our God has been made.
Shall we keep it?

T. Harrison, Com.

Pledges as follows for the objects.

Anderson's Grove $5; Bethel $5; H. C. Dockery $5; Cartledge's Creek $5; Dover $5; Ebenezer $6; Forks of Little River $5; Hamer's Creek $3; Hamlet $1.50; Holly Mt. $5; Laurel Hill $5; Spring Hill $25; Rockingham $25; Pleasant Grove $4. Collection for State Missions $8.10.

Report of Executive Committee. N. B. Cobb read the progress of the work in Richmond county. Report adopted.

REPORT OF EXECUTIVE COMMITTEE FOR RICHMOND CO.

At the last meeting of the Pee Dee Association, $6.85 were turned over to your committee for Associational Missions and Colportage.

With this small amount in the treasury, Bro. W. M. Thompson, was engaged as a missionary to preach at Hamlet and Roberdel; both of which places had been previously visited by the Chairman of the Committee. Bro. Thompson has reported to the Union Meeting the following, viz:

Days of labor 72. Sermons preached 44. Professed conversion 70. Collected on field of labor at Hamlet $30. at Roberdel $20. Total $50.

The Committee have received from the churches through the Treasurer of the Union Meeting the following amounts:
Cartledge's Creek $5.00; Rockingham $11.10; Spring Hill $10.00; Laurinburg $10.00; Saron $4.60; Pleasant Grove $3.00; collection on Sunday at Spring Hill $9.49; besides $25.00; Collected by the ladies of Spring Hill church and Missionary Society for the erection of a house of worship at Roberdel, making a total of $127.59; contributed directly to your Committee and to this missionary.

In addition to the foregoing, the Chairman of the Committee has received and expended $25.00, in the purchase of a church lot at Roberdel and the building committee of the church have received a subscription of more than $125.00, for the erection of this new church. All these amounts put together make the sum of $277.59; received for Associational Missions in Richmond county during the past year.

The committee are gratified to report that they have a sufficiency on hand to meet all of their obligations to their missionary and have a balance in the treasury with which to begin operations for a new year.

H. C. Dockery,
D. McNeill,
N. B. Cobb,
Committee.

Oscar Haywood was appointed to preach the Introductory Sermon at the next Pee Dee Association. To attend the Baptist State Convention: Oscar Haywood, W. K. Littleton, W. C. Douglass, W. B. Owen and Jas. Jordan.

Report on Periodicals read by D. McNeill. Remarks by the writer and C. Durham. Report adopted.

NOTE: *The Report was not forwarded.*

Moved and carried that the next session of this Association be held with Bethel church, Montgomery county.

Finance Committee reported. Report adopted.

N. B. Cobb and W. M. Bostick were appointed to attend the Southern Baptist Convention.

Resolution of thanks read and adopted.

Moved and carried that the Clerk have $10 for his services.

Announced that Sunday school mass-meeting be held in this church at 9:30 o'clock to-morrow and services by Dr. John Mitchell at eleven o'clock, and at the same hour services in the Methodist church by Rev. J. N. Stallings.

After prayer by N. B. Cobb and benediction by the Moderator, the Association adjourned till Thrusday before the the 3rd Sabbath in Oct. 1889.

W. M. BOSTICK, MODERATOR.

D. MCNEILL, CLERK.

SABBATH.

The day was a beautiful, balmy, Indian summer day.

Immense congregations. The Sunday school mass-meeting was delightful. Splendid music. Short speeches by Haywood, Barnett, McNeill, and Mitchell.

At 11 o'clock, Dr. Mitchell preached a cheering sermon from John 1:14. Bro. Stallings preached to a large congregation in the Methodist church. Collections at both places amounted to over $7.00.

Cartledge's Creek church sent up 75c for missions in addition to what was reported. Rev. O. Haywood preached for the colored church.

REPORT OF FINANCE COMMITTEE.

Your Finance Committee beg leave to report that after a careful examination of the Church Letters, as explained by the messengers, they find that during the year ending October 18th, 1888, the twenty-four churches of this Asscociation paid, on

Pastor's Salary,	$2052 82	Home Missions,	49 95
Church Expenses,	262 76	Sunday School Board,	05
Ministerial Education,	58 67	Building Purposes.	720 25
State Missions,	109 38	Baptist Orphanage,	96 30
Associational Missions,	34 49	Other Objects,	91 72
Foreign Missions,	133 85	Minute Fund,	25 10

Amounting in the aggregate to 3534.44 As appears from the itomized account. See Financial Table.

Your Committee recommend I. That the churches send at once to its destination the money collection for the several objects from time to time, giving a statement of the same in the letter to this Association; making it necessary for the messengers to bring only the Min-

ute Fund for the Clerk: and II. That our Clerk send to each church of this Association, with the minutes, a copy of the Church Letter as prepared by Messrs. Edwards, Broughton & Co., paying for them from the Minute Fund.

Respectfully Submitted,

R. A. Johnson,
W. F. Roper,
R. C. Green.
Committee.

SABBATH SCHOOL STATISTICS.

	S. S. Supt's.	P. O.	No. Months.	Teachers.	Scholars.	Vols. in Library.	Contributions during the year.
Rockingham,	R. A. Johnson,	Rockingham.	12	8	232	70	55 27
Spring Hill,	D. McNeill,	Montpelier,	12	4	40	25	8 00
Cartled's Creek,	W. W. Bostick,	Rockingham,	6	9	55	24	
Laurinburg,	W.L.Quackenbush,	Laurinburg,	12	10	65		42 35
Troy,	W. C. Douglass,	Troy,					
Bethel,	A. L. Ballard,	Mt. Gilead,	12	6	60		1 39
Mt. Carmel,	Haywood Morris,	Carmel,	12	9	50		8 65
Mt. Gilead,	T. F. Haywood,	Mt. Gilead,	9		30		
Roberdel,	W. C. Nicholson,	Rockingham,	6	4	45		
Pleasant Grove,	J. M. Liles,	Rockingham,	12	6	80		14 80
Laurel Hill,	K. C. Green,	Endicott,	12	8	35		

FINANCIAL TABLE FOR THE YEAR 1888.

CHURCHES.	Pastor's Salary.	Church Expenses.	Ministerial Education.	State Missions.	Asso'n'l Missions.	Foreign Missions.	Home Missions.	S. S. Board.	Building Purposes.	Baptist Orphanage.	Other Obj's.	Minute F'd.	Total.
Star,	$ 25 00	$	$	$	$	$ 2 00	$ 2 00	$	$450 00	$ 5 00	$	$ 90	$ 484 90
Anderson's Grove,													
Bethel,	75 00	8 75	1 60	2 00		6 00	1 00			1 00		1 50	96 85
Blackwood's Chapel,				1 00		1 00	50					75	3 25
Cartledge's Creek,	150 00	6 50	6 25	5 75			4 00		5 00	1 50	8 64	1 50	189 14
Dover,	72 00		1 00			7 67						1 25	81 92
Ebenezer,	100 00		2 50	2 50		2 25	2 50					90	110 65
Forks of Little River,			1 20	1 50		4 00	2 00			4 00		1 00	13 70
Hamer's Creek,	75 00	5 00	3 00	1 00		5 00	2 00			1 85		90	93 75
Hamlet,													
Holly Mount,	50 00		50	1 00		1 00	1 00				60	50	54 60
Kendalls,													
Laurel Hill,	100 00		4 00			5 00	2 50			1 00		1 50	114 00
Laurinburg,	350 00	66 40	11 00	16 00	10 00	13 00	7 50			12 00		1 50	487 40
Mt. Carmel,	75 00			9 60							4 80	1 60	91 00
Mt. Gilead,	33 00	138 50	7 39	8 40		19 14	4 00			9 00		1 10	229 53
New Union,	50 00			2 10		7 00				4 00		25	63 10
Palmersville,						5 00							5 00
Pleasant Grove,	70 00	1 50	2 00	2 00		4 00	1 50		175 00	2 00		1 15	259 15
Rockingham,	300 00	15 73	8 53	8 00	11 85	20 50				18 69	67 38	2 00	452 73
Roberdel,	50 00					1 50			90 00		10 30	1 00	152 80
Saron,	100 00		3 00	6 00		8 00	3 00			1 15		2 00	123 15
Spring Hill,	277 82	8 38	7 10	33 03	12 58	15 38	14 29			24 45		2 50	395 5
Sulphur Springs,		5 00		1 00		2 00				1 00		50	9 50
Troy,	100 00	7 00	2 10		06	4 44	3 66	05	25	5 12		90	123 58
Collected at Association,				8 14						4 72			12 86
Total,	$2052 82	$257 76	$58 17	$107 62	$34 49	$128 93	$47 45	$ 05	$720 25	$94 63	$91 72	$24 30	$3534 44

Date Due

DEMCO NO. 295

NOT TO BE CIRCULATED

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MINUTES

OF THE

SEVENTY-THIRD ANNIVERSARY

——OF THE——

PEE DEE BAPTIST

ASSOCIATION,

——HELD WITH——

PLEASANT GROVE CHURCH,

RICHMOND COUNTY, N. C.,

OCTOBER 18TH--21ST, 1888.

———o———

W. M. BOSTICK, MODERATOR, TROY, N. C.
D. McNEILL, CLERK, MONTPELIER, N. C.

———o———

1889:
ORPHANAGE PRESS,
THOMASVILLE, N. C.

LIST OF ORDAINED MINISTERS.

John Monroe,	Laurel Hill,	N. C.
A. W. Price,	Laurinburg,	" "
N. B. Cobb,	Lilesville,	" "
W. M. Bostick,	Albemarle,	" "
J. W. Littleton,	Albemarle,	" "
A. G. Calloway,	Albemarle,	" "
W. W. Russell,	Albemarle,	" "
T. Harrison,	Rockingham,	" "
Jas. Jordan,	Troy,	" "

PROCEEDINGS.

Pleasant Grove Baptist Church, Oct. 18th, 1888

The Pee Dee Association convened with this Church in Richmond County on the day and year above mentioned, and at the appointed time was opened by prayer by Rev. Jas. Jordan. He also preached the Introductory Sermon, forcibly illustrating the duty of entire consecation to God. After an intermission of three quarters of an hour for dinner, Rev. W. M. Bostick, Moderator, called the house to order, opened the services by reading the 91st division of the Psalms and singing the 736th hymn.

The next businessbeing the election of officers, it was moved and carried that it be done by voice. Rev. W. M. Bostick was elected Moderator and D. McNeil, Clerk.

The Moderator called for Church letters and appointed R. A. Johnson reading Clerk.

The churches were then called and names of delegates enrolled.

Cartledge's Creek: W. C. Hicks, Jas. Haywood and F. Dockery.
Dover: A. Davis, I. M. Dearon and E. J. Freeman.*
Forks Little River: Jas. Jordan, W. R. Green and J. L. McMillan.*
Laurel Hill: I. Smith, W. M. Bostick, D. S. Gillis* and R. Green.
Mt. Carmel: A. W. Thompson, T. M. Smith and J. C. Morris.
Mt. Gilead: W. M. Bostick, O. Haywood, W. T. Green.
New Union: J. E. Parker, J. A. Thompson and A. P. Harrison.*
Pleasant Grove: J. H. Austin, J. B. Williams and J. M. Liles.
Holly Mount: W. H. Shepherd, J. E. Covington J. C. Thompson.*
Blackwood's Chapel: C. Robbins* and W. T. Covington.
Bethel: W. F. Deaton, A. A. Gardner and A. L. Ballard.
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Laurinburg: L. N. Lucas, D. H. Meachum and A. Johnson.
Saron: W. R. Covington, W. F. Roper and E. J. Alsobrooks.
Sulphur Springs: By letter.
Troy: A. B. Covington,* W. L. McLendon and W. C. Douglass.

Report on order of business read by T. Harrison. Report approved.

Committees appointed.

On Queries, Overtures and Questions: T. Harrison, H. C. Dockery and Jas. Jordan.

Religious Exercises: T. Harrison, the Deacons and Pastor of this church.

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Order of Business: T. Harrison, R. A. Johnson and H. C. Dockery

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to join a new association. Motion by A. W. Price, made and carried that 1 o'clock this evening be set apart for the discussion of a new association.

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Report adopted.

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It was ordered that the Report of Committee be adopted, as to the petitions of Palmersville, Kendalls and Anderson's Grove.

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Respectfully Submitted,
A. W. PRICE, for Committee.

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We need an elevated, consecrated, enthusiastic, educated and efficient ministry and we can not get it at $75.00 per year.

We must be willing to sacrifice more of our time, our talents and our money in the support and encouragement of our pastors before we can have the efficient pastoral service we so much need.

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Petition of Star church, Montgomery County for admission to Pee Dee Association. Report received. Church admitted. Delegates from Star church: Joseph Deaton, W. B. Owen and J. Allen.*

A. W. Price offered a resolution for the formation of the Richmond Association.

Remarks by A. W. Price, O. Haywood, Jas. Jordan, A. Johnson, L. N. Lucas and others. By a decision of the Association, it was decided that it would be better to remain together for the present.

Education: Remarks by J. N. Stallings. J. N. Stallings to preach to-night. Association then adjourned till half past 9 o'clock Saturday morning. Benediction by the Moderator.

SERVICES AT NIGHT.

Services opened by beautiful singing by the choir. Hymn 979 was then sung and prayer offered by Rev. N. B. Cobb, after which J. N. Stallings preached a very able sermon from Heb. 13:14. Prayer by the Moderator. Benediction by N. B. Cobb.

SATURDAY.

Moderator in the chair.

After appropriate opening services and prayer by C. Durham, the body was called to order for the transaction of business.

The minutes of yesterday called for, read and approved. The roll of delegates called.

Report on Foreign Missions read by Oscar Haywood. Able remarks by John Mitchell. Report adopted.

REPORT ON FOREIGN MISSIONS.

During the year the cable and the telegraph wires of the world, and the great Baptist heart of North Carolina and of all our countrymen thrilled with sorrow and wrung with anguish at the words "Yates is dead." For fifty years, Yates stood up amidst the smoke and flash of the batteries of heathenism and the thousand forces of opposition about him and thundered truth and by his apostolic life reflected the light of Calvary. His work finished: the Lord has called him home.

Two young men, Herring and Bryan, are in China from North Carolina to take Yates' place. Other young men, graduates of W. F. College are preparing to go, during the year. So China has a special claim on us as North Carolinians. But the heathen world is the Foreign Field and in this field we must support laborers.

Respectfully Submitted.

OSCAR HAYWOOD.

Moved and carried that the churches of Richmond county be granted to withdraw, to form the Richmond Association. Gold Hill church was given a letter of dismission.

Report on State Missions by T. Harrison. Stirring remarks by C. Durham. Report adopted.

"REPORT ON STATE MISSIONS."

The Spirit, the Work, the Hope of missions, is the Spirit, the Work and Hope of christianity; the well being of our churches and the hope of the world.

Foreign, Home, Associational and State are all the same, being given different names only for convenience; receiving orders and directions from the same source, namely the Lord Jesus Christ, and striving for the same end, the salvation of our fellow-men.

The "Board of State Missions" are sorely beset with earnest, touching appeals for help from every section of the State. The response to these appeals is limited by the contributions of the churches, and their calls through the Recorder for means to pay the salaries of their missionaries (of whom they have more than 70) touchingly appeal in almost every issue.

To heed these calls, and spread the Gospel over the state, is our duty as neighbors, as citizens, as patriots, as Christians. Our promise

to our brethren, our promise to our God has been made.
Shall we keep it?

T. Harrison, Com.

Pledges as follows for the objects.

Anderson's Grove $5; Bethel $5; H. C. Dockery $5; Cartledge's Creek $5; Dover $5; Ebenezer $6; Forks of Little River $5; Hamer's Creek $3; Hamlet $1.50; Holly Mt. $5; Laurel Hill $5; Spring Hill $25; Rockingham $25; Pleasant Grove $4. Collection for State Missions $8.10.

Report of Executive Committee. N. B. Cobb read the progress of the work in Richmond county. Report adopted.

REPORT OF EXECUTIVE COMMITTEE FOR RICHMOND CO.

At the last meeting of the Pee Dee Association, $6.85 were turned over to your committee for Associational Missions and Colportage.

With this small amount in the treasury, Bro. W. M. Thompson, was engaged as a missionary to preach at Hamlet and Roberdel; both of which places had been previously visited by the Chairman of the Committee. Bro. Thompson has reported to the Union Meeting the following, viz:

Days of labor 72. Sermons preached 44. Professed conversion 70. Collected on field of labor at Hamlet $30. at Roberdel $20. Total $50.

The Committee have received from the churches through the Treasurer of the Union Meeting the following amounts:

Cartledge's Creek $5.00; Rockingham $11.10; Spring Hill $10.00; Laurinburg $10.00; Saron $4.60; Pleasant Grove $3.00; collection on Sunday at Spring Hill $9.49; besides $25.00; Collected by the ladies of Spring Hill church and Missionary Society for the erection of a house of worship at Roberdel, making a total of $127.59; contributed directly to your Committee and to this missionary.

In addition to the foregoing, the Chairman of the Committee has received and expended $25.00, in the purchase of a church lot at Roberdel and the building committee of the church have received a subscription of more than $125.00, for the erection of this new church. All these amounts put together make the sum of $277.59; received for Associational Missions in Richmond county during the past year.

The committee are gratified to report that they have a sufficiency on hand to meet all of their obligations to their missionary and have a balance in the treasury with which to begin operations for a new year.

H. C. Dockery,
D. McNeill,
N. B. Cobb,
Committee.

Oscar Haywood was appointed to preach the Introductory Sermon at the next Pee Dee Association. To attend the Baptist State Convention: Oscar Haywood, W. K. Littleton, W. C. Douglass, W. B. Owen and Jas. Jordan.

Report on Periodicals read by D. McNeill. Remarks by the writer and C. Durham. Report adopted.

NOTE: *The Report was not forwarded.*

Moved and carried that the next session of this Association be held with Bethel church, Montgomery county.

Finance Committee reported. Report adopted.

N. B. Cobb and W. M. Bostick were appointed to attend the Southern Baptist Convention.

Resolution of thanks read and adopted.

Moved and carried that the Clerk have $10 for his services.

Announced that Sunday school mass-meeting be held in this church at 9:30 o'clock to-morrow and services by Dr. John Mitchell at eleven o'clock, and at the same hour services in the Methodist church by Rev. J. N. Stallings.

After prayer by N. B. Cobb and benediction by the Moderator, the Association adjourned till Thrusday before the the 3rd Sabbath in Oct. 1889.

W. M. BOSTICK, MODERATOR.

D. MCNEILL, CLERK.

SABBATH.

The day was a beautiful, balmy, Indian summer day.

Immense congregations. The Sunday school mass-meeting was delightful. Splendid music. Short speeches by Haywood, Barnett, McNeill, and Mitchell.

At 11 o'clock, Dr. Mitchell preached a cheering sermon from John 1:14. Bro. Stallings preached to a large congregation in the Methodist church. Collections at both places amounted to over $7.00.

Cartledge's Creek church sent up 75c for missions in addition to what was reported. Rev. O. Haywood preached for the colored church.

REPORT OF FINANCE COMMITTEE.

Your Finance Committee beg leave to report that after a careful examination of the Church Letters, as explained by the messengers, they find that during the year ending October 18th, 1888, the twenty-four churches of this Association paid, on

Pastor's Salary,	$2052 82	Home Missions,	49 95
Church Expenses,	262 76	Sunday School Board.	05
Ministerial Education,	58 67	Building Purposes.	720 25
State Missions,	109 38	Baptist Orphanage,	96 30
Associational Missions.	34 49	Other Objects,	91 72
Foreign Missions,	133 85	Minute Fund,	25 10

Amounting in the aggregate to 534.44 As appears from the itomized account. See Financial Table.

Your Committee recommend I. That the churches send at once to its destination the money collection for the several objects from time to time, giving a statement of the same in the letter to this Association; making it necessary for the messengers to bring only the Min-

ute Fund for the Clerk: and II. That our Clerk send to each church of this Association, with the minutes, a copy of the Church Letter as prepared by Messrs. Edwards, Broughton & Co., paying for them from the Minute Fund.

Respectfully Submitted,

R. A. Johnson,
W. F. Roper,
R. C. Green.
Committee.

SABBATH SCHOOL STATISTICS.

	S. S. Supt's.	P. O.	No. Months.	Teachers.	Scholars.	Vols. in Library.	Contributions during the year.
Rockingham,	R. A. Johnson,	Rockingham.	12	8	232	70	55 27
Spring Hill,	D. McNeill,	Montpelier,	12	4	40	25	8 00
Cartled's Creek,	W. W. Bostick,	Rockingham,	6	9	55	24	
Laurinburg,	W.L.Quackenbush,	Laurinburg,	12	10	65		42 35
Troy,	W. C. Douglass,	Troy,					
Bethel,	A. L. Ballard,	Mt. Gilead,	12	6	60		1 39
Mt. Carmel,	Haywood Morris,	Carmel,	12	9	50		8 65
Mt. Gilead,	T. F. Haywood,	Mt. Gilead,	9		30		
Roberdel,	W. C. Nicholson,	Rockingham,	6	4	45		
Pleasant Grove,	J. M. Liles,	Rockingham,	12	6	80		14 80
Laurel Hill,	K. C. Green,	Endicott,	12	8	35		

FINANCIAL TABLE FOR THE YEAR 1888.

CHURCHES.	Pastor's Salary.	Church Expenses.	Ministerial Education.	State Missions.	Asso'n'l Missions.	Foreign Missions.	Home Missions.	S. S. Board.	Building Purposes.	Baptist Orphanage.	Other Obj's.	Minute F'd.	Total.
Star,	$ 25 00	$	$	$	$	$ 2 00	$ 2 00	$	$450 00	$ 5 00	$	$ 90	$ 484 90
Anderson's Grove,													
Bethel,	75 00	8 75	1 60	2 00		6 00	1 00			1 00		1 50	96 85
Blackwood's Chapel,				1 00		1 00	50					75	3 25
Cartledge's Creek,	150 00	6 50	6 25	5 75			4 00		5 00	1 50	8 64	1 50	189 14
Dover,	72 00		1 00			7 67						1 25	81 92
Ebenezer,	100 00		2 50	2 50		2 25	2 50					90	110 65
Forks of Little River,			1 20	1 50		4 00	2 00			4 00		1 00	13 70
Hamer's Creek,	75 00	5 00	3 00	1 00		5 00	2 00			1 85		90	93 75
Hamlet,													
Holly Mount,	50 00		50	1 00		1 00	1 00				60	50	54 60
Kendalls,													
Laurel Hill,	100 00		4 00			5 00	2 50			1 00		1 50	114 00
Laurinburg,	350 00	66 40	11 00	16 00	10 00	13 00	7 50			12 00		1 50	487 40
Mt. Carmel,	75 00			9 60							4 80	1 60	91 00
Mt. Gilead,	33 00	138 50	7 39	8 40		19 14	4 00			9 00		1 10	229 53
New Union,	50 00			2 10		7 00				4 00		25	63 10
Palmersville,						5 00							5 00
Pleasant Grove,	70 00	1 50	2 00	2 00		4 00	1 50		175 00	2 00		1 15	259 15
Rockingham,	300 00	15 73	8 53	8 00	11 85	20 50				18 69	67 38	2 00	452 73
Roberdel,	50 00					1 50			90 00		10 30	1 00	152 80
Saron,	100 00		3 00	6 00		8 00	3 00			1 15		2 00	123 15
Spring Hill,	277 82	8 38	7 10	33 03	12 58	15 38	14 29			24 45		2 50	395 5
Sulphur Springs,		5 00		1 00		2 00				1 00		50	9 50
Troy,	100 00	7 00	2 10		06	4 44	3 66	05	25	5 12		90	123 58
Collected at Association,				8 14						4 72			12 86
Total,	$2052 82	$257 76	$58 17	$107 62	$34 49	$128 93	$47 45	$ 05	$720 25	$94 63	$91 72	$24 30	$3534 44